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THE ENTRANCE TO THE GREAT BURMESE PAGODA AT RANGOON.

THE

MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—INDIVIDUAL LINKS BETWEEN GIVERS AND THE MISSION FIELD.

BY THE EDITOR-IN-CHIEF.

No practical problem, now occupying the wisest and best minds, is more engrossing than this: how to secure, from cheerful givers at home, a hearty and unfailing support for workers abroad, or on the borders of civilization in the home land. Great as is the need of a larger force in the field, the question pressing just now, with tremendous weight, is how to *keep* the laborers already in the field, and prevent disastrous retrenchment in the work already begun. On every side, and in every direction, the grand undertakings of the Church are at risk. Debts so enormous as almost to wreck boards representing home and foreign missions, and deficiencies so crippling to all aggressive action as to compel retrenchment instead of advance, have caused a chronic alarm and apprehension that are paralyzing to all hopeful enterprise. It is only great faith in God that dares take one step forward and onward when the work presents such an aspect and prospect.

Devout souls stand in the presence of such a crisis in missions, with the deep conviction that it is both needless and shameful. There is money enough, yea and piety enough, to remedy all these evils and supply all these deficiencies, were the money and the piety only made available. In nature, power and energy have always been present, but have not always been properly applied. And so the connecting links seem somehow wanting between Christians at home and the work and workers abroad. Dr. Thomas C. Upham has said,† that there is in every commonweath, "a conservative body of men who, in their freedom from passion, can estimate the just claims of truth, and, in the strength of moral and religious principle, will at all hazards do what is right." And hence, "when great constitutional and moral ques-

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† Life of Faith. 300 p.

tions are at stake, the results have generally been favorable to law and truth, in consequence of the accession at the precise moment of danger of those of all denominations of persons, who, in their devotion to rectitude of principle, have declined to recognize the coercions of party discipline, and who constitute the genuine 'Imperial Guard' or 'Macedonian Phalanx,' who strike only at the moment of imminent hazard, and whose moral strength renders them invincible."

The Church of God is the hope of all good enterprises, and within its sacred inclosure are the very "Body-guard of the King." There is on the earth a vast company of prayerful, intelligent, consecrated men and women, amply sufficient in number, amply efficient in faculty, and not at all deficient in either sympathy for holy activity or in self-sacrifice for its promotion; and, if this body of God's dear saints could be brought into vital touch with the work of missions, money and workers would be continually forthcoming; there would be alike men in the field and "meat in God's house." It is the link of connection that is lacking. The majority of Christ's disciples *know* little of the wants of the world-field, and have never come to *feel* the needs and claims of the work. Their minds and hearts, consciences and sympathies, have not yet been really enlisted. If any impression has been made upon them, it has been occasional and incidental, and hence the response has been spasmodic and impulsive. But in them lie the latent possibilities of vast increase in all that aids the best enterprises of the Church—the *motor* which needs only proper machinery to connect it with the work to be done.

When any temporal disaster, like plague or famine, makes its appeal, money flows in streams, and sometimes in floods. The difference lies here: the appeal in the latter case is loud and strong, echoed by every newspaper, emphasized in every sermon and public meeting for relief. The calamity that is present or threatening becomes everywhere the current topic of conversation. There is no eluding its clamorous demand for help, and knowledge of facts kindles sympathy and sympathy loosens purse-strings and heart-strings. Can not the perishing millions who know not the Gospel, be so brought practically into proximity with the millions of disciples who really love the Master, and are ready to respond to His command and to their claims, as that a constant stream of consecrated gifts may be secured beyond the risk of all this uncertainty?

In reference to this matter, we desire to put once more on record our own deliberate, calm, prayerful, and mature judgment, that *no one thing would do more to secure a prompt, permanent, and altogether unprecedented advance in missions,* than this same plan, which the writer has advocated for more than twenty-five years—and which has been steadily growing in favor and in success—*of supporting individual missionaries in the field by individual contributions.*

Nothing is more needed in all missionary aggressive enterprise than three grand conditions: *Knowledge of the field of work, sympathy with the worker,* and *prayerful interest in the work.* When these are secured, gifts pour in without special appeals and without cessation. One method of supplying all these conditions readily suggests itself. Any man or woman of a family that is immediately linkt to the missionary cause by the support of a missionary, will naturally come to know the field, to feel oneness with the worker, and to pray interestedly for the work and its progress. In repeated visits to Britain, having crost the sea now seven times and back, and having spent a large part of the last ten years in Great Britain, the writer has been brought into contact with hundreds of families that, *as such,* support one or more missionaries, in some cases of their own number, and in others of the church or denomination to which they belong. And in such cases there are uniformly found an intelligence as to missions, a deep personal sympathy with missionaries, an absorbing interest in the work and in the people among whom it is done, a high standard of giving, and a high level of praying, not commonly met with *under any other circumstances.*

For example a Scottish family—a poor family—gave one, two, three sons to missions. One of them became disabled, and his sister went and took his place, and two of the grandchildren followed — six from one house. Need it be said that in that household the standard of knowledge, zeal, prayer, and giving was very high? Another family—that of a Scottish knight—sent a daughter to India as a fully equipt medical missionary; the effect on the whole family life was uplifting, and that family became itself a little missionary society, with all the conditions of success. Again a family—comparatively wealthy—resolved to give, pound for pound, and shilling for shilling, to the support of missionaries, the amount spent on *home* expenses. That house is the gathering-place of missionaries and a school of missionary information. Both the husband and wife can discourse of missions in any part of the world with intelligence and power. There is a family in Liverpool, whose son is in India in the Civil Service, but himself practically a missionary. Letters pass to and fro, and in that home any of us may learn of the condition, especially of Indian missions, and a habitual giving is there to be found, which shows a world-wide sympathy. A family in London supports not one but many mission workers, wholly or in part, in various fields. A *framed list* of subjects for daily prayer is hung up in plain sight, and, as each new day comes, the subject for that day is conspicuous. Of course, giving is bound to go with such praying, and the husband and wife, each one the independent possessor of a fortune, have given up all hoarding of money that they may enrich others, and frugally avoid needless expense that they may have more to bestow.

That home is another missionary training-school. Another family of eleven sons and daughters are all engaged in mission work of some sort; the city of London is their field. One of them is training for the foreign field and has offered himself; and there again all the conditions are met, high intelligence, earnest prayer, fervent sympathy, and habitual giving. Such examples might be multiplied without limit. But these justify and illustrate the principle, which is all we need to do.

Before being confronted with these and like examples, the writer, in the year 1870, proposed to a church, of which he was then pastor, that the *young men* should form themselves into a missionary circle, and undertake to support a young man abroad. The proposal proved a seed in a congenial soil and took root. A number of the young men thus associated undertook the support of a young man who was just going to Japan and who spent years there as a most efficient and acceptable missionary and educator. Need it be said that the standard of knowledge, praying, and giving in that church rose to an uncommon level? In 1869 the sum total of benevolent and missionary offerings reacht about $1,800; in 1879 they reacht about $18,000, for that church was one of the best organized in the country in the matter of its mission bands and societies, from the "Rhea Band" of the Sunday-school up to the adult organizations.

In 1883 I settled in Philadelphia. There was a large body of people, numbering in all from 3,000 to 4,000, more or less closely identified with Bethany church and its great Sunday-school. After some few years of education in missions, taking up country after country and missionary heroes and heroines, etc., there was a band of several young people who proposed to go out to some foreign field as a colony, and Hon. John Wanamaker offered a thousand dollars for the pastor to go and prospect and locate the field for the colony. It was then probable that the entire support of this mission band would have been attempted by the church, as Pastor Harms' church in Hermannsburg had done, so long before. The head of this mission band was a young Welsh licentiate and his wife, others who offered being simple artizans and tradesmen. At that time there was presented to the presbytery a printed statement covering all the facts, and asking only for encouragement. It was most graciously received, and referred to a committee to confer with the board; and the result was that it was deemed by the board unwise to encourage any such innovation, and so the whole matter fell through. On calmly reviewing the whole matter, there is no doubt that there would have been a large shrinkage had the theory been reduced to practise. Some of this proposing mission band would probably have "gone back" when the actual work was undertaken. No doubt much of the glamor of enthusiasm would have faded away, like Ephraim's goodness, the

morning cloud, and early dew. No doubt the conservative policy of presbytery and the board had much worldly wisdom back of it. But, after all reductions and deductions have been made, it still remains true that, had that church sent one or more missionaries *direct to the field*, it might have become, with the generous and enterprising business man who has from the beginning been practically at its head, one of the main feeders of missions!

Take the Presbyterian Church as one example of what could be done by the *individual missionary plan*. The board needs, let us say, $1,000,000 for the proper prosecution of its existing missions. It has all it can do to get this sum, tho there is a membership of as many souls as it asks dollars annually. Of course, if this amount could be equally and proportionately divided; if each member would give one dollar a year, one-third of a cent a day, the whole amount would be raised without any self-denial—tho that is a damage rather than an advantage. But this result, simple as it is, can not be secured. The bulk even of Presbyterian church-members give nothing! What if out of the whole denomination *five hundred* churches could be found from Maine to California that would give $2,000 each to the support of a missionary abroad, keeping in touch with him by letters, studying his field, and praying habitually for his work? We should have the $1,000,000 and all the rest of the denomination left to work on for surplus amounts. Or, let us suppose 1,000 churches to give $1,000 each, the same result is accomplisht.

In this vast membership of about 1,000,000 there are believed to be not less than twenty thousand millionaires. In one church, of which the writer was pastor, there were twenty men or women, any one of whom could without self-sacrifice have maintained a missionary in the field. There are no less than *two hundred and fifty* men in this one denomination that represent an average of ten million each, or an aggregate sum of $2,500,000,000. How few of us know what that sum means! If piled up, in five dollar gold-pieces, that aggregate wealth would reach *three thousand five hundred miles into space!* But, of course, we know that millionaires are not always or generally self-denying givers. But can not there be found 1,000 men or women in this whole Presbyterian Church that will *each* undertake, at the cost annually of $1,000, to support a missionary in the field? And what unspeakable advantage to the *givers!* What increase of knowledge of the field of work! What increasingly sympathetic touch with the missionary and through him or her with all other fields and workers; and what a stimulus to prayer, to giving, to personal consecration! What has been shown to be possible in this one denomination in the United States furnishes only an example of general possibilities if the Church of God were in dead earnest.

Eighteen centuries have sped since our Lord gave his final com-

mission. To-day there remain at least 800,000,000 of human beings to be reacht with the Gospel message. And of these 25,000,000 will die during the year 1898, over 2,000,000 a month! At the *present rate* of mission progress the world will *never be overtaken*. In fact, at a time when every condition of the field demands *advance* and every condition of the Church justifies it, in seven out of ten of our missionary societies the decree has gone forth for *retrenchment from twenty to twenty-five per cent!* In other words, with the population increasing at the rate of 2,000,000 a month, and proportionately dying, the Church of Christ, that aggregates at least fifty million Protestant members with hoarded wealth that defies computation, instead of sounding the silver trumpet for the assembling of the camps and the forward march around the ark of the covenant, bids the ignominious drum of a worldly selfishness to beat a retreat; and we retire from positions, gained at the cost of blood and of treasure, and of lives given for Christ; we actually surrender from one-fourth to one-fifth of our outposts and captured fortresses, and bid the foe once more sweep back upon the territory claimed and possest for God!

And if one nowadays raises the cry of alarm, and thunders out a remonstrance; if one declares that missions have never been in *greater danger of utter collapse through this lack of adequate giving*, the answer, from some fellow-believers, is ridicule, rebuke, stigmatizing epithets, such as "pessimist," "croaker," etc.

One grave consideration should be before us as to individual responsibility. Untold disaster to Church-work has been entailed by the withdrawing and withholding of offerings on the part of those to whom the local church and the denomination have a right to look for financial support. A church-member should have very solid reasons—reasons that would stand not only the scrutiny of an enlightened conscience, but the searching inquiry of omniscience—who treats with neglect, indifference, or contempt the mission work of the church and denomination to which such individual member belongs. A board, or other representative committee, is but an administrative body. It sends missionaries to the field under the implied pledge of the church it represents, to stand behind it and to support them there; and to this implied covenant every church-member is a necessary party. To allow the missionary agency to be crippled by an empty treasury and half wreckt by debt, is something for which, therefore, every church-member is responsible, and will be held accountable by the Master of us all.

This plan of thus directly connecting home churches, families, and individual givers with the mission field by these living and personal links, has been growing in favor, and having increasing proof of God's blessing, of late years. We have already seen how that, in connection with the Church Missionary Society of Britain, there are about 300

missionaries maintained by special gifts of individual donors, *without prejudice to the general work*, which is a very important fact. The Presbyterian Board in this country is just now advocating a similar policy, encouraging individuals to give to the support of special missions and missionaries, while they carefully caution such donors that they deem it unwise for such gifts to be *limited to special objects* in the mission field, as it has been found that interest is apt to decline, and support to be withdrawn, when such special object is no longer deemed advisable or practicable.* Of course, when gifts to missions are prompted by a truly Christ-like spirit, they will never be limited by too narrow a range of personal sympathies or individual preferences. The work is cosmopolitan, and demands a cosmopolitan soul behind it—catholic, impartial—universal sympathy, and support. When it ceases to be wise to pursue any particular line of work, or to occupy any particular sphere of service, when any form of effort obviously lacks the divine sanction, consecrated gifts will not be withheld altogether, but only diverted to some wiser, better channel; the work at large must never suffer because any local work fails to commend itself to our further approval and cooperation. Otherwise we are moved by self-will and not the will of God.

We commend for consideration the following suggestions:

1. That every *local congregation* shall at once organize with reference to the support of at least *one foreign missionary*, to be associated with its own church life and work. Some congregations can do more than maintain one. Some may not feel equal to the support of even one; let such associate with themselves one or more smaller churches.

2. Let each *family* ask the question: Can we as a household support a missionary abroad? Many a family that has never yet thought of such a thing as possible, will at once see that by a small reduction of family outlay, or by consecrating a certain precentage of family income, a missionary could represent them abroad.

3. Let every *individual* Christian solemnly ask and answer this question: Could I not this year *support a missionary?* There is a man—known to the writer—who is alone in the world and spends at least $10,000 a year for his own keeping; another who pays $10,000 a year rent and has not a child or dependent; another who spent $25,000 in one year's travel; another whose personal expenses are at least $15,000 exclusive of house rent; another who, with one child, spends $10,000 annually. There are others who retrench in every

* A pertinent example of this method of supporting a missionary, and of enlisting the sympathies of a church is furnisht in the case of the late Dr. A. C. Good, who was sustained in his arduous work in Africa by the contributions of Trinity Presbyterian Church in Montclair, N. J. This church askt the board that they might assume his entire support and salary, and regard him as their special representative abroad. The arrangement resulted most happily. His relation to the board was unaltered thereby, and a particular benefit accrued, not only to that church, but to the Church at large; for never before had he allowed himself to write such full, leisurely letters. The pastor, Rev. Orville Reed, testifies to the blessed influence of these letters on the church, in the real interest awakened in foreign missions, the warm attachment to the missionary, and the increase of prayerful giving. It was as tho the church had a second "*pastor* in Africa."—"A Life for Africa." pp. 148, 149.

direction, cheerfully and habitually, in order to give, like that man who supports an *entire mission* with its six workers, paying outfit, transportation, salary, etc., out of his own pocket; yet that man is *not* a rich man, but one of very moderate means, but who does business and makes money for Christ.

Mr. Luther D. Wishard is about to give a year to a special effort to interest individuals in foreign missions. He has large qualifications for such work. To his life-long interest in missions is added his four years' visitation of the foreign field, and so he is thoroughly informed on these matters. His twenty years' service, first as College Secretary, and then as Foreign Secretary of the International Committee of Young Men's Christian Associations, has kept him in touch with the field, and given him wide acquaintance among missionary workers at home, fitting him to enlist the cooperation of prominent laymen. He is an effective speaker, and deeply appreciates and strongly emphasizes the vital relation of missions to the spiritual life. The Presbyterian Board may well be congratulated on securing his services. He accepts this work only temporarily, and his appointment involves no addition to the board's executive force, and no increase of its administrative expenditure, the entire cost, including not only his salary and travel, but even postage and stationery, being met by a layman, who already himself supports two foreign missionaries through the board, and believes that many others might be induced to cooperate in this way, if the matter were personally presented to them.

Alas! the Church of God as a body is still asleep, or, if awake, criminally apathetic and lethargic. And the Master of us all will have some day an awful reckoning with us for wasting His goods, and neglecting His scattered sheep, and disobeying His command. There is bloodguiltiness to be required of this generation. Let us abandon the work of missions altogether if it be not *God's work and ours by His appointment.* But if it *be* His work, then in the name of God and of Christ, and of the Gospel, and of Humanity let us *do it,* and do it with some such enthusiasm, prayerfulness, generosity, sacrifice, giving of money, and giving of self, as the magnitude of the trust and the field, and the magnificence of the work and the reward, and the majesty of the Divine King and Captain demand!

The one thing which the Master is now pressing upon the attention of all His disciples who have ears to hear is the absolute necessity of remembering, as before God, their individual duty and privilege. He solemnly challenges every disciple to face three great questions, as one who alone is to give account of himself unto God. However we may hide here behind the mass, or lose ourselves in the crowd, at the judgment-seat of Christ every one of us, in awful aloneness, must confront these tremendous questions: "Hast thou wasted my goods?" "Hast thou neglected a dying world?" "Hast thou shut thine hand and purse against thy needy and perishing brother man?" And we need to meet these questions, now, with a practical answer which will stand this scrutiny, if we are not to be "ashamed before Him at His coming."

HINDU WOMEN OF THE ZENANA.

THE CONDITION OF WOMEN IN INDIA.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

Strange social usages have prevailed in all ages. Some of them have had their origin in differences of religion and race, others in intellectual and physical superiority, and others again in pure prejudice and selfishness. Whatever their origin, they have generally wrought toward evil and oppression, however innocent their origin or specious their aim. Of all these, there is probably not one which has had a more specious origin, endured for a longer time, extended its influence more widely, affected society more vitally, or produced as large an amount of suffering and degradation, as the low status of the Hindu women.

The main features which have given it this durable, far-reaching power are, that it assumes to be based on essentially natural distinctions, to have divine sanction, and rigidly defines what all women are morally and intellectually, and how they should be treated from the

cradle to the grave. How this system originated, and the causes which led to its perpetuation, may be subsequently considered. Our first aim will be to describe the actual position of women early in this century, when their condition, according to native ideas, first came to be adequately understood by Europeans.

Happily now more wise and humane sentiments are beginning to prevail; but we wish to show what Hinduism, when left to itself, did for the vast race which came under its rule, to excite deeper interest and sympathy in the condition of women, and to encourage effort for their emancipation.

The deepest wish of a Hindu father has always been to have a son, since sons are an honor to a family, daughters a dishonor and a burden. The former alone is qualified to lead the funeral ceremonies, essential for the happy transmission of the soul. The birth of a son, therefore, was a welcome event; that of a daughter most unhappy, lowering the mother in the estimation of her family and neighbors, and possibly in her relations to her husband. Girls received no education. Even the art of reading and writing was regarded not only as unnecessary, but as positively dangerous, because likely to make women disobedient and conceited, and putting in their power gifts more likely to be used for mischief and intrigue than for good purposes. Here and there a learned Brahmin taught his daughter, but such instances were rare, for ignorance was considered "the ornament of a woman," and there is no record of a school anywhere for girls, tho education for boys was greatly valued. A quasi divine authority directed, and custom—the unchallenged despot in all Indian affairs—ruled that every girl should be married before her twelfth year of age. Probably the greater number were married much earlier, and some when mere children of five and six. Marriage was not at these early ages followed immediately by its consummation, but usually—and always with those of high caste—was accompanied by three conditions:

(1.) Strict seclusion in the zenana.

(2.) Abject submission to the husband's authority, and the mother or sister-in-law, who ruled the zenana; and

(3.) Perpetual widowhood in the event of the husband's death.

Dread of caste defilement, fear of the gods, and suspicion of women were the three ruling sentiments of all heads of families. The chastity of the women was assumed to be best secured by not allowing them freedom to walk abroad or to think or act for themselves. Even in her own family, she is not free to leave the zenana and penetrate into that side of the house exclusively given over to the use of her father-in-law, brothers-in-law, uncles, and male cousins.

Submission to her husband was absolute, and prest to the extent of abjectness. She must not sit in his presence until told to do so,

nor begin a conversation, or eat with him, or express any opinion contrary to his. Silent submission, not only to his will, but to his reproaches, and even to his chastisement, was regarded as the duty of a wife.

If the husband died, the wife became a life-long widow. Even if they were mere children, who had never lived together, or seen each other but for a moment during the elaborate marriage ceremonies, her marriage was regarded as shameful to her and insulting to the memory of the husband and his family.

Widowhood had also to be associated with life-long austerities and humiliations. It was deemed fitting that all joy and brightness should pass forever out of her life. Her plentiful and much-loved ornaments and bordered attire had to be laid aside, and were often violently torn from her; her head was shaven, she had but one meal a day, and was obliged to fast for two days in the month; she was subject to reproach, contempt, and abhorrence, and was forbidden to be present on any occasion of festivity. This was the prescribed usage, tho the poor widow might be a little child or a delicate woman.

There were but three escapes from this inferno: prostitution, death, and the suttee. The first was adopted by multitudes, and the last by many, especially in the great province of Bengal. They sometimes adopted this course in despair, not seldom as an act eminently holy and meritorious, and frequently at the persuasion of relatives, who thus got rid of what was really an encumbrance and supposed to be a disgrace, which by this act was turned into a family honor.

Girls being unwelcome as a family reproach, a burden, and a cause of anxiety if not of shame, it is hardly surprising that infanticide was common. There is every reason to think that

A LOW CASTE HINDU WOMAN.

some millions annually thus disappeared. It became a system, and was hardly held to be a disgrace. The facilities for it were great. The father had only to give the sign, by a movement of the hand to say "It is nothing, take it away," when the pressure of the midwife's hand on top of the head or throat, or the pan of water, or the poisoned breast, or the adjoining jungle, or river, or tank received the unwanted one.

All these customs were sanctioned by public opinion, and prevailed, more or less, for many centuries among a people twice as numerous as now inhabit the United States, and over an area almost equal to all Europe, west of Russia. They centered into the common daily life of immense multitudes, as the following illustrations will show.

The prevalence of suttee was brought to the notice of the government early in the century. Careful inquiry showed that while it was everywhere regarded as a most sacred and meritorious deed, it prevailed chiefly among Ragputs and in the large and populous districts near Calcutta. The Serampore Mission in 1804 sent ten agents to collect information as to its prevalence within thirty miles around Calcutta. They reported that more than three hundred widows had been immolated within six months.

Subsequently government inquiry showed that in twelve years, from 1815 to 1826, 7,154 thus died in the presidency of Bengal. In eight of these years, 287 were burned in Madras, and in nine years 248 in Bombay. In 1818 there were at least 839 suttees in British India. Child-wives were often disposed of thus, and sometimes several women thus died at one time. In the parliamentary papers there is given a list of 61 widows, all under eighteen years of age, who thus perisht between 1815 and 1820.

A Brahmin had married forty wives. Twenty-two died before him, but the remainder all became suttees, leaving more than forty children. In another instance a Brahmin, who had married one hundred wives, died, and twenty-two of his widows became suttees, the fire being kept burning for three days.

Infanticide was yet more common and was confined to girls. It was seldom caused by poverty and want, and was most prevalent among the Ragput and other superior classes. The blue-books abound with such evidence as the following:

"The far greater part of the Sharijas in Kutch followed the practise. In Kathiawar the lowest estimate was that 1,000 were annually destroyed, and in Kutch 2,000."

In many large districts government officials made such reports as the following:

"In 157 families there were 32 daughters, but 189 sons. In 13 villages, with 654 families, 429 boys and 100 girls. Elsewhere 350 boys and 90 girls. It was admitted that in one tribe the proportions were 118 boys

and 16 girls; in a second, 240 and 98; a third, 131 and 61; and a fourth, 14 and 4; a fifth, 39 and 7," etc.

It was estimated, on good authority, that in Malway and Rajputana not less than 20,000 infants were annually destroyed.

The British Government has made this practice a penal offense and used its great influence with the native states for its suppression; but feminine life is little valued, and, as the natives say, "Nothing is so easily destroyed as a flower." Therefore, the crime, tho abated, yet goes on, as some curious facts reveal, especially this very obvious one: the government census tables for 1891 state the entire population to be 146,727,296 males and 140,496,135 females—proportions the reverse of those which nature produces.

The early age of marriage, the cruel and repressive usage to which widows are subjected, and the stern hostility to their remarriage, are among the greatest evils of India. Usage and quasi divine authority, enjoin that if the marriage of girls is delayed beyond the age of twelve, the parents neglect a great duty and commit a great sin. There were, when the census was taken in 1891, 22,657,000 widows, almost one-sixth of the entire female population. Of these 13,870 were under four years of age, 60,040 between five and nine, 174,500 between fifteen and thirty-four. The manifold evils of this state of society may be imagined, but can not be described. It offers great temptations to vice. It burdens a large number of families. It constrains widowers, if they marry, to take child wives, for others are not to be had, and it is no unusual thing for men of thirty or even fifty years of age to have wives of eight or ten.

In such a condition of society the education of women found no place; tho highly valued for men, and carried by some very high in literature and philosophy, it was, as we have said, even in its simplest elements, regarded not only as unnecessary but dangerous for women. A pundit here and there taught a bright and favorite child, but probably not one girl in 25,000 was ever in any sense educated.

This was the condition of female society when England, with surprise, found herself mistress of this magnificent empire, and when missionaries began their divine work. The actual condition of things came but slowly to be understood, and yet more slowly to be dealt with, for their hands were full of pressing preliminary work. Their course was most difficult and dangerous, and native sentiment was suspicious, reticent, and hostile to change. Happily, in spite of all this, a good beginning in every direction has been made, and gives great promise for the future. It is as when the sweet and gracious influences of springtime have begun slowly to work in nature toward the beauty and fruitfulness of summer.

By what slow and even painful processes the missionaries tried to teach girls as well as boys; how, meeting with little success, their

wives tried girls' schools, and by feminine witchery and all manner of gentle devices, could only induce a few small children of the lowest castes to venture on a precarious attendance; how they tried boarding-schools, and finally zenana instruction — all this can not now be told. It is a pathetic story, and one full of interest and importance; a story of quiet, persistent, unobtrusive love in which angels would delight. This only can here be stated. Three great factors have mainly contributed to the change:

1. The usages and policy of the English race as an object lesson to a singularly intellectual and observant people.

2. The general influence of Christianity as taught by missionaries.

3. And above all, the highest education given in all the Anglo-Indian colleges and schools to the *élite* of the upper classes and castes in all the most important cities of the empire.

The early methods employed for reaching women up to the middle of the century have gradually been enlarged in a manner surprising even to the natives themselves, and hardly expected by the missionaries. The movement is not general, but where missionaries have labored for a few years, and the kind of schools named have been active, the condition of women has been greatly improved. For instance:

A CHRISTIAN HINDU GIRL.

1. Some of the worst usages have been abolisht, or greatly restricted. Infanticide was prohibited in 1802. Suttee in 1829. Female education was undertaken by the government in 1850. The remarriage of widows legalized in 1856. The age of consent raised in 1891. On questions on which public opinion rather than legislative action must bring about a change, there is a markt advance. The most influential classes are now advocating the restriction, if not abolition, of child marriage; the encouragement of female education, more respect, and greater freedom for women; the humane treatment of widows and their remarriage, and the prohibition at least of Kulin polygamy. Each one of these steps points to a beneficent revolution affecting the happiness of many millions of women, with reflex advantages to the male population.

2. It is a hopeful sign that in spite of the force of ancient customs, the suspicion and distrust so general, and the restraining influence of large masses of the population, there is a great desire on the part of so many to respond to Christian effort. For instance, common schools for girls are better attended and are often earnestly desired. Schools of a better class are here and there formed. Natives spontaneously form and manage girls' schools. Native Christian Bible-women and Euro-

pean ladies usually find free access to read the Scriptures, to explain Christian truth alike in towns and villages, and are doubly welcome if possessing medical skill.

3. The greatest sign of change is in the zenana movement. No dwellings were ever more jealously guarded. No women were ever kept in such bitter, dreary ignorance. I remember the time, even in Calcutta with its immense population, and many thousands of well-educated and highly intellectual native gentlemen, with the gracious status of Englishwomen before their keen and observant eyes, when no missionary's wife could have gained access to a single zenana to

A CHRISTIAN SCHOOL FOR GIRLS AT ALLABABAD, INDIA.

instruct the ladies and teach Christian truth. Now there and elsewhere 40,500 such homes are open; in many of them several women as well as children are taught. Nor is this all. In a large number of similar houses missionary instruction is now given by native women, and by men to their wives.

4. The advance of education will be seen from the following figures, altho all information previous to the middle of the century is approximate only. In 1855 the Rev. J. Fordyce, the actual founder of zenana visitation, estimated the number of girls at school throughout India to be about 5,000 or 6,000, one in every 15,000 females! In 1878, the number was 78,678; in 1887, 213,428; and in the government census report for 1891 were (women):—

Learning	197,662
Literate	543,495
Illiterate	127,726,768

The movement for the elevation of women had its origin chiefly in the exertions of the missionaries, and they have been the leaders in every subsequent forward movement. The advance they have made in recent years will be seen in the following table; for before 1870 lady missionaries, and the zenanas open to them, were very few.

	1871	*1890*
Foreign Female Teachers	370	711
Native Christian Female Teachers	837	3,278
Girls' Day Schools	664	1,507
Day Scholars	24,078	62,414
Orphans	2,905	1,784
Zenanas visited	1,300	40,513

The advance thus far made is gratifying, especially if the difficulties in the way of all progress be considered.

5. But how much remains to be accomplisht!

The females under instruction are 197,662, but the illiterate are 127,726,000. There is but one Protestant lady missionary to about 190,000 of her sex! Probably not one zenana in a hundred is open to Christian visitation. Not one-fourth of the 715,000 of the villages of the empire have ever been visited by a Christian lady; or one-half the entire population ever heard the Gospel message! Yet within the range of Christian beneficence no one sphere is so vast and important as the elevation of these despised and long-suffering women.

THE KNIGHTS OF THE BROOM.*

BY REV. T. J. SCOTT, D.D., BAREILLY, INDIA.
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It is creditable to the scientific and enlightened spirit of British rule in India that, from the beginning, many officers of the government, both civil and military, have devoted much time and labor to the study of the natural history, ethnology, archeology, and religions of India. Servants of the government have thus rendered valuable aid to all interested in this great country. One of the most recent examples of such research is that recorded in a pamphlet by Mr. R. Greeven on the origin, history, and customs of the "sweeper" caste of India. These people are especially interesting to missionaries as representing a large and most hopeful field of work. They are now yielding converts by the tens of thousands.

The people of this caste, numbering about 100,000,000 in north and central India, are commonly called sweepers, from the fact that,

* The title of this article is the name of a fair-sized pamphlet on the sweeper caste in India by Mr. R. Greeven (Oxon), in charge of one of the civil districts of the Northwest Provinces, into which India is divided for revenue and magisterial purposes.

from time immemorial to them has been relegated the sweeping of houses and streets, and the general removal of filth. This not very genteel employment—this battle with dirt—has gained for them the facetious title of "Knights of the Broom." These sweepers are scattered over a large part of northern and central India, being settled more thickly in some places, where they often constitute a ward in the city, or a large section of the town or village, while in other places only a few houses of isolated families will be found. The caste is not always confined to the traditional work of the scavenger, for in many places they are occupied in agriculture, or are the village watchmen; some even belong to the police force, or are trusty soldiers in the queen's service. Nevertheless, on account of the filthy drudgery assigned to the caste, the books of the higher classes refer to the sweeper with loathing, and the most stringent rules have been formed to prevent contamination by even his shadow falling upon one of higher caste.

There is generally nothing in the appearance of this people to mark them as a low, ignoble, outcaste race. One would often be puzzled to distinguish them from the proud Brahmin priest, or the lordly warrior, with many generations of heroic blood coursing through his veins. In the northwest provinces the fairest children and prettiest women in the villages and city wards belong to the sweeper's class.

Mr. Greeven found, to his surprise, that this despised caste "possesses a military organization, follows a secret and mysterious religion, interlinkt with a poesy of tradition at once sublime and pathetic."

It is still a mystery how this caste arose. They are manifestly Aryan in race, like the proud castes that claim their most menial service, while shrinking from their touch. Their folk-lore gives an account of their origin, which traces them to the best blood of the Hindu race. The story goes that early in the Hindu history certain princesses had invited their friends to a feast, but before the guests arrived, a calf fell dead within the sacred space consecrated for the banquet. In their perplexity they disputed as to who should defile himself by privily removing the carcass. The great warrior Arjun entreated the young Prince Nakul to save them from dishonor by removing it, but when the young prince had accomplisht his task, Arjun immediately withdrew from him in disgust, swearing by the Vedas and Shasters that he never again would associate with him. This led to Nakul's separation from his caste and retirement to a forest, where he united with a wild woman, from whom descended the race of scavengers, whose work since then has been the toil of the sweeper and remover of dirt.

After the entrance of the Mohammedan conquerors into India, the sweepers, in the performance of their menial duties for Moslem masters, gradually absorbed something of the Moslem faith and

traditions, from which they elaborated another version of the manner in which they became involved in their degrading service. The legend, as gathered by Mr. Greeven, ran thus:

"Adam and Eve, tho clothed in flesh, were innocent as yet of the grosser needs of the body. They had no wants, save to contemplate the glory of the Almighty, singing, 'There is no God, save God.' The Lord was pleased with His handiwork, and commanded all His angels to worship Adam and Eve as their masters. All the angels obeyed save Satan, who refused, saying adroitly, 'Hast thou not taught me that there is no God save God? Thee will I worship, but none other.' Then the Almighty was angered, and sternly charged Satan to kneel down before Adam on pain of everlasting punishment. Satan was afraid, and affected to submit. Nevertheless guile and rancor were in his heart as he entered Paradise, where the seraph hosts were adoring Adam. 'Give ear, ye dullards,' cried Satan; 'how long will ye be content to continue fasting? Behold the ears of corn how they ripen and grow yellow! Shall we ever despise God's bounty? Nay, rather let us eat that the ears wither not, neither fall to the ground, serving no man.' Then Satan gave the ears of corn to Adam and Eve and all the angels, and all ate. The earthly food turned to ordure in their bodies. So it was that the earth and steps of heaven were defiled."

In consequence of all this, according to the legend, the Lord created scavengers to cleanse the earth and steps of heaven.

From these legends of the sweepers the true origin of the caste may be inferred. At a very early period in the history of the Hindus the caste system was developt. Menu, the Moses of the Hindus, about 800 B. C., laid down caste rules of remarkable severity. The repugnance of the early Aryan invaders against the aborigines is seen in a social code of bitter severity against the children of marriages with the aborigines. Menu speaks of such as the "lowest of mortals"—"a foul race." They were to dwell apart from others, and their shadow even was held to be defiling. The most menial and degrading service was assigned to them. The sweeper legends indicate that the caste arose from such infringement of the social code as forever excluded the condemned to an outcast life of great severity. Untold generations have past, but no atonement has bridged the gulf of social degradation. As outcastes the sweepers in time organized their own caste rules and customs, and acquired a belief peculiar to themselves, drawn from many sources. From their legends various stages may be traced by which the sweepers past under the influence of other religions. In the earlier days, separated from the Hindu community, they retained much of the old belief, and practist such ceremonies as were convenient to their situation. In more recent times, as Mr. Greeven shows, when the Mohammedans invaded India, the sweepers borrowed from them, and wove into their belief scraps suiting their fancy, so far as to be recognized as proselytes, but they never have acquired any social position among Mohammedans.

Still later, when the Sikh power developt, which was a kind of Hindu military movement in northwest India, a large number of sweepers joined it under Nanak Shah, the hero of a revolt against Moslem tyranny. The martial followers of the Nanak adopted the tenets of their chief, and abandoned the menial duties of sweepers.

As stated, the sweepers have an elaborate system of their own, with secret ceremonies and esoteric teaching. They have more open ceremonies for births, weddings, and deaths. The following quotation from our author will indicate some of the caste rules of this *outcaste* class:

"Only Lalbegis and Rawats eat food left by Europeans, but all eat food left by Hindus or Mussulmans. The shaikh mehters (sweepers), as Mussulmans, alone circumcise, and reject pig's flesh. Each sub-caste eats uncookt food with all the others, but cookt food alone. Only Helas refuse to touch dogs. Shaikhs and Lalbegis alone admit proselytes. No sweeper touches the corpse of any other caste, nor, within his caste, of any sub-caste except his own. While to the west of Delhi they are willing, and regard as their function, to sweep streets and burn corpses, in Benares they profess, on the authority of a legend, to abandon streets to chamars (tadners) and corpses to doms. In fact, sweepers by no means indorse the humble opinion entertained with respect to them."

These people, in some places, have a remarkable clan organization, which seems to have been adopted in this form since the introduction of British power. It consists of a curious mingling of civil and military offices, with an order of procedure in clan council, and there are establisht punishments in case of offense against the rules of the tribe. Punishments consist of (a) fines, (b) dinners furnisht by the offender to the clan, (c) outcasting in case of non-compliance with the demand for fines and dinners.

Some branches of the sweepers add to their number by making proselytes. This is especially so of those who have taken on some form of the great proselyting Moslem faith. One tribe, the Lalbegis, or followers of the "red prince"—a semi-mythical personage—after a long ritual at night, cause the candidate to drink a goblet of sweetened water, toucht in such a way by each member of the brotherhood present that the fingers are wet in the fluid. This is said to inspire him with lowliness and contentment in the degrading service of his life. The convert, generally an outcast from some of the Hindu clans, is entitled to sit on the tribal mat in assemblages, and smoke the common pipe. Cases are known of higher caste persons joining them for a coveted wife.

The special point of interest in this numerous class of people at the present time, is a mass-movement among them toward Christianity in many places. And this is no hasty impulse. A third of a century ago, where now tens of thousands are turning to Christ, they seemed as difficult to reach as any caste. When I first went to India, in 1862, an earnest missionary of the English Church Mission had been work-

ing among the sweepers for years, but with small success. His thought was that surely this people, with really no caste, and socially everything to gain, could easily adopt the new religion. After years of labor the missionary retired from India in broken health and hope unrealized. I heard that, like Paul, in the deep interest of his heart, he had said, "I could wish that myself were accurst from Christ for my brethren, the sweepers." He saw it not, but the time of refreshing came, and the labors of missionaries among this deprest class now bear wonderful fruit. Within a few years, more than a hundred thousand souls from among them have been gathered into the Christian community. Some missionaries have hesitated to push work among them, lest it might prejudice effort among the higher castes. Others, recognizing the opening, and believing that now, as of old, it is the glory of the Gospel that it is preacht to the poor, have pusht the work among these broken-hearted, socially ostracized, and imprisoned multitudes. Many churches have been organized among them and pastors raised up. And it is noteworthy that, after all, this movement does not hinder the work among other castes, for the missionaries who are seeking these poor people secure more converts among other castes than those who shun the sweepers. Able men have been raised up from among them who, as preachers and teachers, are nobly pushing evangelism, not only among people of their own clans, but among higher castes also. Others are taking their places in respectable remunerative secular employment.

In the days of American slavery, the songs and aspirations of the enslaved were prophetic of the great deliverance to come. It is remarkable that the sweepers, in their outcast and downtrodden condition, have adopted an ancient prophecy of the Mahabharat, the great heroic poem of the Hindus, as in some way meaning restoration to honor and position for their tribe. The passage in the Mahabharat predicts a coming millennium for the proud Brahmins, the priestly caste. A wonderful incarnation as a "blazing Brahmin of mighty intellect having appeared, will destroy all things," that he may prepare the way for a new order. "Surrounded by Brahmins, that Brahmin will exterminate all the rulechas (outcastes) wherever those low and despicable persons may take refuge." But the sweeper has read into this ancient prophesy hope for himself. For centuries the name of Jesus and something of His teaching have been known in India apart from the direct work of missionaries. There is a tradition that a sweeper was the means of restoring to life a hero of the Sikhs, Guru Govind Sing. The hero saint immediately said:

> "Come thou Savior of the world, Jesus.
> Under Thy sway shall flowers and betel leaf fall from heaven.
> All men shall gather together and cry in joy:
> All hail thou Ruler of the universe,
> Vanquisher of foes and fosterer of the poor."

In the millennium of the sweeper, as Mr. Greeven expresses it, "The prophecy of the rule of Jesus has been fulfilled by the empire of the British. That empire has proved as gentle and kindly as the dying saint foretold." But Jesus one day will appear as the final Restorer of all things. "All shall join hands in paying Him honor. When the last stain of impurity shall have been cleansed away, all shall be alike pure and holy. The distinction between clean and unclean shall disappear. All castes shall be blended. All men shall eat together." Our author then contrasts the aspiration and hope of this lowly stratum of despised Indian humanity with the idea of the Brahmin, to whom his touch is pollution:

"Thus the lordly Brahmin and the despised scavenger each in his way contemplates the approach of the millennium. Which is the fairer picture, the Brahmin gloating over the subjection and the extermination of all races, except his own, or the scavenger yearning for the hour when there shall be peace and good-will upon earth, and all men shall be alike, pure and holy?"

DEVOTEES—HINDU AND CHRISTIAN.

BY LUCY E. GUINNESS, HARLEY HOUSE, LONDON.
Editor of *Regions Beyond*, and author of "The Neglected Continent."

The holiest place in all Bombay is the beautiful "tank," down to whose clear waters lead flights of wide shelving steps, and where bathers and little children play among reflections of the cloudless skies and picturesque masonry. To the minds of multitudes this is a sanctuary, a shrine. Round it a group of little temples rise among odd buildings, priests' houses, pilgrims' lodgings, and native homes. From time immemorial Valkeshwar has been a sacred spot. Many pilgrims have trampt through weary journeys to reach these shining waters, many anxious, clouded lives have been strained to the utmost to seek what here they seek, but never find.

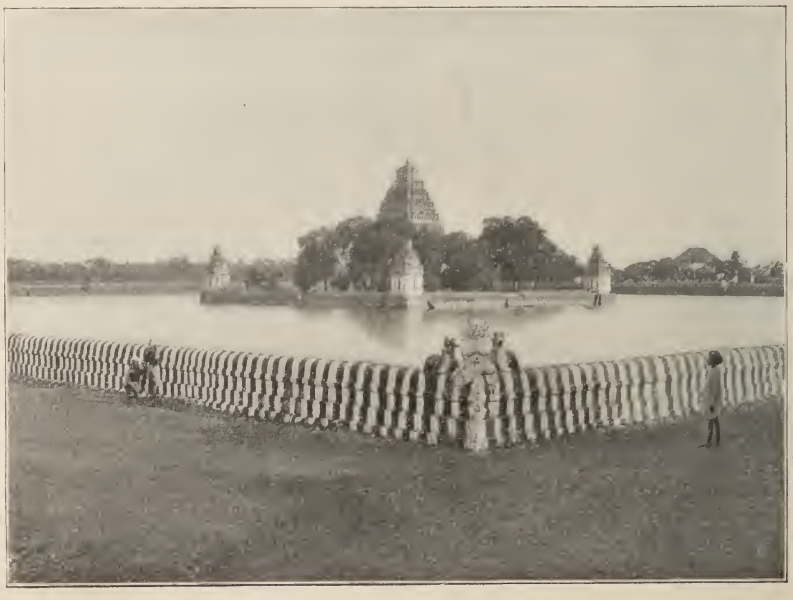
Four or five fakirs, covered with filth and ashes, sit at one end in the hot sun, looking almost more like beasts than men. There they sit, almost naked, on the rough ground, surrounded by the various little pots and bowls and odds and ends which they employ for life and worship. One or two are smoking a powerful drug, which partly stupefies them. One talks to us by translation, and another, the most hideous of all, an animal-looking creature, with masses of matted hair full of dust and ashes, who seems really half insane, makes us a great oration all in his unknown tongue. Louder and louder he talks, preaching at last at the top of his voice, and pausing now and then amid his eloquence to blow shrill blasts on a cow's horn by his side.

"Why does he do that?" we ask our boy.

"Whenever the holy man is hungry he blows his horn, mem Sahib, and the people come out and bring him food."

What must be the character of the faith whose ideal is before us? We stand bewildered in the sunshine, trying to realize that it is not a dream—that to these men, our brothers, this filth, this degradation, this naked idleness, is the embodiment of sanctity—and our hearts go out to India, the first example of whose greatest faith meets us in such a form. This is Hinduism, hoary Hinduism, three thousand years old, and ruling to-day more than two hundred million men and women. The spectacle before us is the outcome of her teachings. This is the highest life one can lead. To their minds existence is an evil; emancipation from it in this life, and in countless future lives, is the one hope. Detach yourself from earth, go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself—to do this, suffer pain, sleep on spikes, starve yourself, or eat carrion and nameless abominations; hold your arms up till they wither and the nails grow through the hand; do anything and everything to get rid of your supreme curse—conscious existence.

It is difficult for us under the influence of Jesus Christ to understand and grasp this Hindu theory. To those who know and follow Him, Christ makes sheer living beautiful, life on earth a privilege, and everlasting life beyond the gift of God to men. But to the Hindu living without Christ—as to many, alas! in our own lands who live without Him—mere existence seems a curse. These poor souls



THE SACRED TANK AT MADURA, INDIA.

A HINDU DEVOTEE—LYING ON A BED OF SPIKES.

believe themselves burdened with being because they are not good enough not to be. Hence they must accumulate merit, raise themselves laboriously by weary years of good works until they can at last escape existence.

"The Hindu devotee," writes Bishop Thoburn,* "flatters himself that he can, by his penances of various kinds, accumulate merit. The word penance, to his mind, conveys no idea of repentance, but solely that of a means of acquiring personal merit. In the next place, he is possest with the idea that matter is inherently evil, and that since his union with a material body is the source of most of his misfortunes, he must make war on the body in order to liberate the soul. . . . No doubt a large number of both sexes choose a life of asceticism because they find it the simplest and easiest way of securing their daily bread; . . . but many of them show abundant evidence that they are sincere in their purpose, and persist, through long lives of severe suffering and privation, in faithfully following the course which they have chosen.

"At nearly every great fair a number of men will be seen going through the self-inflicted torture of what is called the 'five fires.' Four fires are kept burning constantly around the devotee, while the sun, which makes the fifth, pours down his burning rays upon the head of the sufferer. Others, for months at a time, never allow themselves to lie down to rest, but permit themselves to be supported in a half-reclining position, or sometimes suspended upon a cushion, with their feet dangling down at a distance from the ground. Some sleep on beds made of broken stone, others on spikes, while others again seek torture for the body by abstaining from sleep altogether, or at least reduce their sleeping hours to the narrowest possible limits."

This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human

* "India and Malaysia." Bishop Thoburn, pp. 124-6. See also "Hinduism, Past and Present." Murray Mitchell, R. T. S.

explanations of life. Think for one moment of what it would mean to you to believe that every living thing on the face of the earth was the body of some soul — birds, beasts, insects, reptiles, men — all alike soul-houses; and that human souls were ceaselessly shifting through countless lives, and must forever shift among these, according to their merits or demerits? Transmigration we call it, and dismiss the idea with a word. But to *believe* that idea, to think that the souls you love best, and that death has called away, are pent up in some body—a jackal's, a cow's, a serpent's, perhaps—and will be bound there, feeling, suffering, enjoying if they can, until death smites them once again, and once again they change their house and pass into some other form, as coolies, kings, or what not—to believe that idea, what must it mean? Think of the burden of it, the endless, restless, weary round, from which is no escape; the grip of fate that holds you and drives you on and on; the inexorable sentence, from which is no appeal, consigning you to groveling reptile life or loathsome being. You may be born to-morrow a leper, an idiot, a murderer, anything—*Karma*, your fate determines what shall be, and your fate depends entirely on your merits. There is no pity anywhere, there is no forgiveness. Trouble comes to you to-day? Ah, you earned it yesterday, back in your last body. Then you sinned, now you are punisht. This theory apparently explains everything so satisfactorily—all the crookedness and inequalities of life, all the strange chance of destiny. But it is so hard, so hopeless. Eighty-six million times you will be born and reborn, to suffer, live, and die.

A HOLY MAN OF INDIA.

What more natural than to wish to shorten the period? Become a devotee, perhaps even a fakir. By so doing you detach yourself. You gradually escape reincarnation. You stand a faint and far off chance of sooner finding rest—the oblivion of Nirvana—"not to be."

Standing in the sunshine, looking down on the spectacle before us,

on these scarcely human creatures, in their filthiness and ashes, realize the burden of belief that makes them what they are! Let your heart go out to the 26,000,000 people living in the Bombay Presidency only, in this one strip of country along the western coast of India, a land larger than Spain. Think of the waiting harvest in this one presidency. Look on her fields. And look beyond—away across the continent of India with its 290,000,000 souls. Two hundred and eight millions of them are Hindus, living in the darkness of the faith whose devotees are before us, 60,000,000 more than the whole Protestant population of the world.

You have been thinking of the devotees of the Eastern world. Where are the devotees of the West? Thank God there are many of them toiling here for the salvation of India, and many more scattered in every heathen land, besides many who are sleeping in missionary graves, and many working bravely on at home. But had we but one-half the devotion to Jesus Christ that the Hindu fakirs have to their gloomy faith, should we not do more to reach India's waiting millions? Should we not hasten to give Him our time, our means, our strength, ourselves—to suffer daily loss in that devotion, and to sacrifice it may be all that we hold most dear, that we may help to bring these hearts the knowledge of His love?

BIBLE STUDY FOR NATIVE AGENTS.

BY REV. ALONZO BUNKER, D.D., TOUNGOO, BURMA.
Missionary of the American Baptist Missionary Union.

Since we can not depend entirely on foreign missionaries to meet the needs of the heathen world, we must lean more and more on the native helpers. Hence the best method of preparing these workers for their mission is worthy of the closest study. The efficiency of their preparation will depend very largely upon their spiritual grasp and experimental knowledge of the truths which they teach. They must also have some skill in the mode of presentation, and especially must their teachings be accompanied with that patient, melting love with which Jesus always taught. The doctrines, so disliked by the natural heart, if proclaimed in any other way than with such love, even tho it be with the eloquence of an Apollos, will have very little power over heathen audiences or individual hearts.

Again, the progress of the Kingdom of Christ in these lands will depend largely on the quality of the native preachers. Besides ability to proclaim the Word with power, they must have spiritual insight to enable them to distinguish the true from the false, and to decide on

fit subjects for baptism and church membership. They will have much to do in training young men for service. The church-life will also take its type from their teachings. Hence these leaders should be most carefully trained and prepared by the missionary himself before they are entrusted with such vast interests in the Kingdom of Christ. It is true that these native helpers, as well as the missionary, have the promise of the Spirit to lead them into all truth, and that He will use them to the measure of their knowledge and consecration. But we read in the Acts that tho Apollos was "mighty in the Scriptures," yet it was necessary that he should have expounded to him "the way of God more perfectly." How much more, then, do these native brethren, recently called out of heathenism, need to have the way of God very carefully and frequently expounded to them to insure their highest efficiency.

In such a work of instruction the Bible is, undoubtedly, the most powerful and important factor. General education is well, and in some directions necessary. The more mental discipline the worker can obtain, the better able will he be to exercise his reasoning powers. However, even here, our native Christians often astonish us by their wisdom in stating difficult questions, and in the simplicity and force of their illustrations. The school of life has done much for them. So we believe that there lies just here a great danger, not only in the preparation of workers recently redeemed from heathenism, but of the missionaries themselves before entering their work in foreign lands. How often we have heard experienced missionaries declare that they have been obliged to reconstruct their theology since reaching their fields. The mind may be very richly stockt with knowledge, but in the work of preaching Jesus to the lost only that knowledge which has been wrought out experimentally, and so comes from the heart, will avail in leading souls to the Savior. Knowledge is power, but in this spiritual work for the Master only that knowledge which has been gained by those who have been with Jesus will prevail.

At the first thought, it might seem that as all spiritual and experimental knowledge are acquired, the one a gift from the Holy Spirit and the other by the learner himself, under the guidance of the Spirit, the missionary has little to do with the supply of such knowledge. More careful thought, however, will show that he may and ought to have very much to do in this work, and that he will fail in his development of a native instrumentality by so much as he fails at this point in his teaching.

The missionary may well pause here and ask how he can best aid his native brother in the acquirement of such knowledge. We may safely say that the best aid will not be found in a secular education, however helpful that may be, nor will it be found in moral and ethical teaching, nor in sacred geography or history, nor in any mere intellec-

tual study of the Bible. It is true that all such knowledge may be among the approaches to the Holy of Holies, but they are not the place where God dwells, and where the soul comes into immediate contact with its Lord.

It is clear that the first requisite of a successful missionary teacher must be, above all things else, the indwelling of the Holy Ghost, whereby he may have His help in teaching. Here then we should give fullest recognition to the office of the Holy Spirit, as a Teacher of the things of our Lord. No part of the responsible duties of the ambassador of the Cross needs His help more than that of preparing a native agent for His work.

As Paul preacht with the Holy Ghost sent down from heaven, so must the missionary teach, if he would secure success. May he not boldly claim here that help which was given to the Apostle, when he spake "not with enticing words of men's wisdom, but in demonstration of the Spirit and power?" How is it possible to deal with the spiritual lives of others, save as we have the enlightening influences of the Spirit in our own? This is the more necessary, if possible, in dealing with these souls recently saved from heathen ignorance and superstition. We find them (speaking now of the Karens of Burma) without any adequate apprehension of the heinousness of sin in the sight of God, even, in most cases, after their conversion; or of God's great love in Jesus Christ, or of the love of our blessed Lord for lost men in His sufferings and death on the cross. All these wonderful truths are, at first, largely a theory. They do not enter into their experience, or move their sentiments very much. It is only by repeated teaching by their missionary, and the miraculous work of the Spirit, that these verities in our faith get hold of their hearts and begin to be felt by them in their experience.

The Holy Spirit works in many channels, but one of His appointed ways is through the Holy Scriptures, and perhaps the best method of reaching the hearts and consciences of our people is in Bible exegesis. Certainly there is no other method of teaching that gives such opportunities for personal dealing with our people as does this. The Word of God is the peculiar instrument of the Spirit. "Sanctify them through Thy truth; Thy Word is truth." Here, if anywhere, we may come into close contact with the hearts and lives of our pupils. In practise we have this method peculiarly adapted to the spiritual wants of the native disciples, as well as to their growth in grace. As they struggle up out of the superstition of heathenism, along the way of the new life, they are daily beset with troops of trials which arise from want of early training, from close contact of their heathen neighbors, and from lack of such helps as abound in Christian lands.

In Bible exegesis we have a most ready instrument for encourage-

ment or rebuke, which may be applied to any need, at any time. Here also a little experience on the part of a learner becomes a key, by which, under the hand of the teacher, the way may be opened into larger experimental knowledge. It is also a ready means of correcting any misapprehension of divine truth. For example, it is difficult for a native Christian to learn how trial and suffering can be a proof of the love of God, rather than a judgment for the punishment of sins; but the exegetical study of the twelfth of Hebrews makes it all plain to him, and his doubt is turned to certainty. The little experience he has in discipline of God's love may be used to unlock for him this mystery of human trial.

Again, the exegetical study of the life of Christ, His sufferings, temptations, and trials, His lowly life among the poor, and His wonderful teachings, discloses, as nothing else can do, the loving fellowship of Jesus, the Son of God. His life is so unlike anything they have ever seen in heathen lands, that it is almost too much for them to grasp, and too often they realize it only as a dream which one can not expect to experience or imitate in this life. Blessed, thrice blessed, is the missionary who is able so to live the Christ-life before them, as to give a practical illustration of this loving fellowship of Jesus. In this study, the native Christian is gradually to apprehend the love of God for the world, in the gift of His Son, and also that which is a never-failing source of wonder and astonishment to him—the love of Christ to His enemies.

Again, there is a strong tendency among our native Christians to worship God as do the heathen their idols. That is, they too readily adopt a form of worship without its spirit. This may also be true of some in Christian lands, but they have less excuse than those who were born and reared in superstition and ignorance. They are slow to realize that the living God, whom they are taught to worship but can not see, is a real prayer-hearing and prayer-answering Person. Karen Christians are especially gifted with fluency of speech, yet they are not the only ones in this fallen world who seek fine words which shall please the ear rather than a plain talk with God. Too many pray as if they were reciting a piece before an idol. But Scripture exegesis brings the worshiper repeatedly face to face with God in the Bible. He there hears God speak and learns to realize Him as a living, loving, and interested Person, and that His worship does not consist in forms and ceremonies, however beautiful and elaborate they may be, but in reverent approach to Him in confession and petition.

Again, while almost all other forms of knowledge acquired by the disciple will fade from his memory, spiritual knowledge, which becomes more or less experimental by such practical study and teaching of God's Word, will never fail, but will increase by use and be always available. It becomes, too, the most powerful weapon, when

backt by a gentle spirit, one can use in these dark lands, in dealing with heathen superstitions.

In this connection we should notice the necessity of emphasizing certain doctrines of the Bible in our training of a native ministry. The first and most important of these is the doctrine of the ministry of the Holy Spirit. They are very slow to recognize the church or the body as the temple of the Spirit, or His personalty or presence with the believer. Continued teaching on this point is necessary, but the marvelously added power of those who apprehend the great truth, and experience the fellowship of the Divine Comforter and Helper, compensates a thousand-fold the time and strength expended in teaching. As the indwelling of the Holy Spirit, enduing the missionary with power for service is all-important, so in all native workers; the Spirit is one for all.

Native Christians have not a little difficulty in divesting themselves of the idea that their salvation depends much on their good deeds instead of solely on the merits of Jesus. They are so accustomed to think of judgment following sin, as "the cart-wheel follows the ox," that the doctrine of grace is too often a mystery to them. Moreover, the doctrine of vicarious suffering is so foreign to all their experience, that the atonement is very hard to apprehend, tho they readily profess to understand it. Hence the necessity of emphasizing this doctrine. The doctrine of "constraining love," also, should always be taught side by side with the atonement, for in this we get the true and highest motive to right thinking, acting, and living. The transformation of character under the teaching of the doctrine of the Holy Spirit, atonement, and constraining love, is sometimes most remarkable.

Again, there is seldom any family discipline among these Eastern peoples. Hence it is difficult for a native Christian to make the love and justice of God agree. He is always asking, "If God loves me as the Bible says, why does He let me suffer?" The strict discipline of our training-schools, and careful teaching on this point are necessary.

The pupils must learn that absolute loyalty to Christ is founded on absolute obedience to Him, not even counting their lives dear to themselves. It is a matter of constant surprise to see how many of our disciples endure hardness as good soldiers of the Cross, trials which would seriously test the faith of any missionary himself, and some even suffering martyrdom for Jesus' sake.

Finally, it is wise to keep before the native learner the joys and rewards of heaven. We have found the Revelation one of the most popular books of the Bible on this account. He can readily understand the triumphs of the Gospel there depicted, and as he delights in figures and symbols leading up to these triumphs, he quickly responds to these riches of hope. He accepts these foretold victories of the Cross

with a child-like faith, and brings them into his daily life as a comfort and support under the many trials he must meet with in his efforts to live a Christian life amidst his heathen surroundings.

In summing up what we believe to be the best method of Bible preparation for our native workers we would say:—

First.—The missionary can not prepare himself too carefully by daily study of the Word of God, meditation on the portion he is to teach, and prayer for the help of the Holy Spirit, and he should assiduously teach his pupils to practise the same method.

Second.—Let the method of teaching be largely one of Bible exegesis.

Third.—Always apply the teachings which arise in daily lessons experimentally and to specific cases, as far as possible.

Fourth.—Always keep the love of Christ to the front, for love begets love, and thus the pupil may be led to love and know Him more immediately, "whom to know is life."

Fifth.—Encourage the learners by all means to ask questions, and so educate by drawing out rather than by pouring in.

Sixth.—Patiently meet every difficulty presented by the pupil, however trivial. It is only a pebble that sometimes turns the beginning of a mighty river to the east or to the west.

Finally.—Let the spiritual and experimental be always in advance. This is all important and indispensable to a successful worker. All other knowledge is subsidiary.

THE GREAT BURMESE PAGODA.

BY REV. H. GRATTAN GUINNESS, D.D., LONDON, ENGLAND.
Founder of the East London Missionary Institute.

Crowning a hill near Rangoon the Swe-Dagon Pagoda, the greatest and most venerable pagoda in Indo-China, lifts its golden pinnacles into the clear blue sky, towering to a height above that of St. Paul's Cathedral in London. A host of smaller pagodas surround it, whose walls and roofs are carved into fantastic shapes, while within them sit countless statues of Buddha, in white marble, in gilded wood, in black metal, in glittering brass; the sitting figure being always the same in form, the legs crost beneath, the right hand recumbent, the left hand open in the lap, to receive the gifts of worshipers, with an aspect of imperturbable calm upon the countenance, the look of a being who has reacht the rest of Nirvana.

Shaven, bare-headed, yellow-robed priests attend in every shrine of this vast pagoda; they lead the devotions, they light the tapers, they chant the prayers, they take the gifts, candles, rice, flowers, money, they supervise the ceremonies. Crowds of gaily-drest Burmese move through the wide courts, or stand around the stalls, or listen to the fortune-tellers, or kneel before the statues of Gautama Buddha. With hands prest together they repeat their prayers, a

rosary depending from their fingers; or reverently bow before the idol till the forehead touches the ground.

Statues innumerable adorn the pagoda, from the gigantic leogryphs, or dragon-like lions, which guard the entrance, to the legendary figures of Gautama on the lofty roofs and pinnacles. On this spot a nation has lavisht its wealth through long centuries, to adorn the worship of Buddha with the utmost magnificence. That wealth has built these terraces, these long ascents, these countless shrines, these glittering spires; generations of pilgrims have filled these image-houses with their gifts; have burnt the incense, and scattered the flowers, and chanted the prayers in a worship never intermitted day or night. And this has gone on for ages. As long ago as in the time of the Maccabees and of the Babylonish captivity, a pagoda to Gautama Buddha was standing here. One pagoda has followed another; as one has decayed another has been built; larger pagodas have been built over smaller ones; shrines and statues of Buddha have been multiplied, roof has been added to roof, spire to spire, and pinnacle to pinnacle, until now this wonder of the Eastern world, containing, as it is said, not only actual relics of Gautama, but of the three Buddhas who preceded him, stands on this spot in unrivaled splendor, attracting pilgrims from every province in Burma, from Cambodia, Siam, Korea, and Ceylon.

And yet there is about it all a look of mental and moral poverty, and even of barbarism. The carvings are grotesque. There is a wearisome sameness of idea. Buddha sits in the same posture in every shrine. There are whole rows of Buddhas, pagodas filled with nothing but statues of Buddha. On that one form all this wealth has been lavisht. To that one figure every eye, every thought has been directed. The calm, abstracted look of a reputed saint who has attained, as the reward of personal merit, a fixt unsuffering state, rivets the gaze of worshiping thousands; the hope of eternal quietude, of a waking slumber untroubled even by a passing dream, of a sort of living death, an existence wrapt in the stillness and silence of Nirvana, fascinates the mind of every worshiper. Gautama Buddha is the great object of their adoration and guide of their hopes. This is that ancient idolatry which holds half Asia in its grip. Day by day the cloudless sun pours its splendor on the material adjuncts of this scene of spiritual darkness. Here millions adore the dead. Here the living God is all unknown. To Him none bow the knee. None fear Him, or praise Him, or proclaim His truth. His glory fills heaven and earth, but none behold it here. All bow to Buddha in this holy of holies of the Eastern world, this center of ten thousand times ten thousand pagodas lifting up to-day their spires over half the world, from the palms of Ceylon and the peaks of the Himalayas, to the rivers of Burma and China, and the shores of Korea and Japan.

A religion which ignores the existence of God, which denies the existence of the soul, which affirms transmigration and the reign of fate, which proclaims pain and punishment, but knows nothing of grace and pardon, which holds forth no prospect of immortality, which offers no hope for the present life, and none worthy of acceptance for the future, is still, and has been for ages, the dominant religion of Asia. Under the veil of astrology, devil worship, or witchcraft, the powers of nature are adored. The self-denial of the ascetic is magnified as the highest art of virtue. The doctrine is believed that man holds himself the keys of heaven and hell; a hell of sevenfold horrors, and a heaven of sensual or dreamy delights. The golden statue of Gautama Buddha has practically been placed upon the throne of God, and is there to-day; not to listen to the prayers which are addrest to it, for it is deaf; not to stretch forth a helping hand to the mass of misery at its feet, for it is paralyzed; not to feel for the woes of humanity, for it is soulless and dead; but to fix the gaze of benighted millions, to direct their vain and deluded hopes, and to hide from them in life and death the character, presence, and glory of Him who alone is the Creator, the Ruler, and Redeemer of the world.

BRIGHTER DAYS IN MADAGASCAR.

BY REV. WM. C. COUSINS, M.A.

Missionary of the London Missionary Society at Antananarivo.

A special deputation* from the directors of the London Missionary Society has for eight weeks past (Oct. 15–Dec. 10) been engaged in a careful revision of the society's work here, in making arrangements with the missionaries of the Paris society, and in endeavoring to convince the French authorities that the aims of the society are purely religious, and not political. The visit of the deputation had long been lookt forward to, and their special mission has been the object of much prayer. Now we look back upon it with a deep feeling of thankfulness, and with a belief that all has been wisely ordered.

The first matter demanding the efforts of the deputation was to try and remove from General Galliéni's mind the strong prejudice he has felt against the work of the society. The men chosen as its special representatives were admirably fitted for this task. Mr. Thompson's full knowledge of all the facts, and his courteous, yet firm, manner, coupled with Mr. Spicer's bright and hopeful spirit and evident wish to be on friendly terms with all men, proved a most

* The two members of the deputation were the Rev. R. Wardlaw Thompson, the well-known Foreign Secretary of the London Missionary Society, and Mr. Evan Spicer, a member of the London County Council, and a broad-minded, energetic, and earnest supporter of the general aims and work of the society.

happy and successful combination. The general affirmed his belief in the loyalty of the missionaries; but said that many of the native adherents of the society regarded it as a special representative of British power and influence. These still hoped that through its intervention some help against French rule might be forthcoming. To convince the natives that France is master here, he seized our buildings and took other harsh steps. The deputation offered to issue a letter to the native Christians under our care stating clearly that such hopes were utterly groundless, that the aims of the society were entirely moral and spiritual, and that if any adherents of the society indulged in such foolish talk, they might render it impossible to continue to work in Madagascar. Such a letter was issued both in Malagasy and in French, signed by Messrs. Thompson and Spicer, and by all the London missionaries in and around Antananarivo.*

The growth of confidence on the part of General Gallièni has been very markt, and he has, during the last few days, given unmistakable evidence of his sincerity. He has allowed the society to reengage Hova evangelists who were banisht from Betsileo, and has given us permission to buy a house in Ambohimahasoa, from which town its missionary was evicted a year ago, simply because of his connection with the London Missionary Society. Furthermore, on Monday (Dec. 6th), he paid a personal visit to the girls' school in Ambodin Andohalo in order to show the people that he did not in any way oppose our work. In his address he said that tho it had been agreed that the building was soon to pass into the hands of the French Government, he should now recommend the colonial minister to allow it to remain as a girls' school under the care of the London Missionary Society. He also said to the parents and others: "You see I am helping these missionaries and you must do the same." This visit of the general has given great delight to our many native friends, and they begin to see that the days of repression are passing away.

The next important matter for the consideration of the deputation was the arrangements to be entered into with the Paris society. As a result of the conference eight large districts have been placed under the care of that society. These districts contained in 1895 (before the war) 550 congregations. Elementary education throughout the whole of Imerina and Betsileo remains under the care of the Paris society, altho General Gallièni told the deputation that the London Missionary Society was at perfect liberty to resume control of the schools if it desired. When, early in 1897, the schools past under the care of the Paris society, they were 438, and contained 30,955 scholars, and the number has largely increast since the transfer was made. It is thought wise to allow all these elementary schools to remain under French care, as they will more readily understand and fall in with the views

* The letter has since been reprinted by the general's order in the *Journal Officiel.*

of the government. Full liberty is, at the same time, accorded to the L. M. S. missionaries in the various districts (either in person or through properly appointed representatives), to give religious instruction in the schools.

The general results of the visit of the deputation to Betsileo are eminently satisfactory. Two districts (Ambositro and Isandra) are placed under the care of the Paris society, as well as all the elementary education. The girls' school at Fianarantsoa, which had for a time been taken over by the Paris society, will now revert to the London Missionary Society. M. Benezesch, who represents the Paris society in Betsileo, has shown great earnestness and activity, and has done much to restore confidence among our native adherents. He has made it clear to all that Protestants are not to be considered the enemies of France. The missions on the east coast, at Tamatave and Ambahy, will no longer be carried on by the London Missionary Society, but there is reason to hope that either the Norwegian society, or some French or Swiss society will enter into this work.

The net result of recent changes is that about half the territory formerly workt by the London Missionary Society has now been given up, and that whereas, when the last statistics were gathered, we had 1,445 congregations under our care, we now have less than 700. In this smaller area and among the 700 churches still under our care, it is believed that much good work may still be carried on. The districts formerly under the care of individual missionaries were too extensive to allow of efficient superintendence, and with smaller districts and more native helpers, it is hoped that much may be done to strengthen the churches that have been so sadly weakened by the events of the past two years. Already there are signs of returning confidence and hope. The reign of terror seems to be drawing to an end. The state of siege has been raised, and we are once more under civil rule. The Jesuits appear to have gone too far, and to have tried the patience of the government. They have evidently received some caution or check, and are far quieter than a year ago. The government has begun to see how much harm was done by stirring up religious strife all over the country. At the same time we can not shut our eyes to the fact that the Roman Catholics are growing in number and influence. The Roman Catholic religion is regarded as the French religion, and many flock to their churches. The most distressing aspect of the question is that many Protestant children have been sent to the Roman Catholic schools for the sake of the French language. The Protestant churches of the future may be less in number and may have far smaller congregations, but we must work and pray in the hope that there may still exist a vigorous body of Protestant Christians who, by their intelligence, their religious earnestness, and the testimony of pure lives, may do much to promote the highest interests of their native land.

II.—MISSIONARY DIGEST DEPARTMENT.

"THE RUIN OF INDIA" BY BRITISH RULE.*

BY S. H. KELLOGG, D.D., LL.D.

I have read with equal pain and astonishment an article by Professor Des Islets, entitled "The Ruin of India,"† wherein various assertions are made which, were they justified by facts, would show this government to be one of the most pitiless tyrannies on the face of the earth. But I rejoice to be able, to the credit of our common civilization and Christianity, to assure the professor that, from whatsoever source he has derived his supposed information, he has been in this matter most egregiously deceived.

In his very first sentences the writer shows that he is under a total misapprehension of the facts regarding the riots in Calcutta and the assassinations in Poona during this last summer, which he intimates to have been due to the "frightful oppression" which India is enduring at the hands of her British rulers. In reality, however, both the riots and assassinations were occasioned, not by the ill-doing, but by the conspicuous well-doing of the government.

In the case of the riots an appeal had been taken to the High Court by a certain Bengali gentleman of rank, regarding the ownership of a certain piece of land on which stood a Mohammedan place of prayer. The High Court on reviewing the evidence sustained the appeal, and ordered the premises to be vacated by the Mohammedans. When they refused to do this, the government officer proceeded to remove their building. Hence the riot. Where in all this was the "frightful oppression?"

In Poona and Bombay the terrible black plague has been raging for months. As the only means known to modern science of combating the pestilence with any hope of success, the government ordered the segregation of all that were stricken in special hospitals, either provided by government, or, wherever preferred, by the members of the different castes and religions, each for themselves. But the people generally would not let cases be known, and constantly secreted the sick in close and poisonous quarters, thereby intensifying the infection and spreading the disease. Under these circumstances the government ordered a compulsory house to house inspection of such infected cities, the compulsory cleaning of filthy houses, the removal and burial or burning of the corpses frequently found in them, the forcible removal of all in them found sick with the plague to the hospitals provided, where all who chose might have the best treatment known to modern science. These searches were carried out by organized parties made up of native gentlemen, British soldiers, and English ladies who volunteered for the purpose. But all this, instead of moving the people to gratitude, excited a fierce tempest of angry hate, of which the deepest secret doubtless was to be found in the intense caste pride and superstition of the Mahratta Brahmins, who were thus compelled to admit into the sacredness of their houses these unclean foreigners, whose very shadow falling on their food is supposed to render it so unclean that it must be thrown away. Those who have been engaged in this work have been threatened with death, sometimes violently assaulted, assailed both in India and even at home, by radical members of Parliament, with the most atrocious and unmentionable calumnies, and

* From the *Presbyterian Review*, Toronto. † *Presbyterian Messenger*, Sept. 30, 1897.

at last this culminated on the Queen's Jubilee day in the Poona assassinations, wherein the officer in charge of these plague operations was shot at night by one of these same Mahratta Brahmins, as now confest by the assassin himself.

Again Professor Des Islets makes this astounding assertion—that from the wretched millions of India "England extorts every year, without any compensation, the enormous sum of $150,000,000." * Without any compensation! How any intelligent man can say that England gives "no compensation" to the people of India for the taxes she takes, passes comprehension. In the first place, in return for these, she has given the people, from one end of India to the other, a system of government which, in so far as it is administered, not by natives, but by the members of Her Majesty's Covenanted Civil Service, stands to-day as a model to the whole world for purity and incorruptibility, and magnificent labors for the help of the poverty-stricken millions of this over-crowded country. In the days of the Mohammedan rule of India, Tavernier wrote that a traveler in India "ought always to take with him twenty or thirty armed men." Is the present security no "compensation" for revenues taken from the people?

Again, the British rulers of India have during a comparatively short period developt a system of education which has planted schools, colleges, and universities in every part of the land. These are supported in large part by revenues taken from the people. Is a great educational system like this, supervised by cultivated university men from home, no "compensation" for the taxes taken from the people?

Again, out of the revenues gathered from the people the government has constructed—to illustrate—in the Northwest Provinces alone, and within the lifetime of the present generation, 10,173 miles of irrigation canals, which last year supplied water to 11,437 villages and watered over 2,000,000 acres. Similar figures might be given for the Punjab and other parts of British India; and the government is at present planning another magnificent system of irrigation for Oudh and Rohilkhand which, when carried out, will be of even greater magnitude and irrigate over two and a quarter million acres. Except for the tens of thousands of miles of irrigation canals which have been built and are still being constructed by the British government, this last year would have witnest a famine here, in comparison with which the horrors of that now drawing to an end would have seemed insignificant and for the like of which we should have to go back to the happily by-gone days of independent native rule.

To these instances of the return given to India by her British rulers for the taxes taken from the people may be added many others, due exclusively to British rule, which space forbids me more than to mention. Such are *e. g.*, a most complete postal system, with the unit of postage, to all parts of India and Burma, a half-anna, or one cent; a postal telegraph, by which a message can be wired anywhere in India or Burma for as low as sixteen cents; connected with the post-office, also, a government savings-bank by which, in any post-office in the empire, may be deposited, at interest, so small a sum as eight cents—a favorite form of investment with thousands of the very natives who most vigorously denounce the government; hospitals and dispensaries scattered all over the land where the poorest may have enlightened European treat-

* An average of fifty cents per capita a year.

ment gratis; permanent security—no doubt, sometimes, at the expense of one of those "useless frontier wars," for which the professor blames the government—against the fearful Mohammedan raids and invasions by which, previous to British rule, large parts of India had been repeatedly laid desolate; magnificently graded macadamized roads, connecting all important places in India, not to speak of steamboat lines, and railways with fares so low that one can go, if he please, from Calcutta to Peshawar, near the Afghan frontier, 1,542 miles, for about $6.00, etc., etc. This enumeration is far from complete, but it will suffice to enable the average reader to judge with how much of truth and justice it is charged in the article reviewed that England "extorts" her "enormous" revenues from the Indian people "without any compensation."

Professor Des Islets strangely regards the railways of India not as works of enlightened beneficence, but "as immense siphons to drain the resources of the country toward England." The truth, again, is the exact opposite. Even with the vast irrigation system, except for the railways little could be done to mitigate famine, simply for lack of transportation. And yet the professor can only see in the railways of India another evidence of the greedy tyranny of its British rulers, and de pite tens of thousands of miles of these railways and irrigation canals he can write: "The famine in India is a famine of which the English are the cause." But what he calls a "proof of this," is, if possible, more astounding than the original assertion; namely, that "the great native vassal states, with 50,000,000 of population, do not suffer from famine." I never heard such a statement made before, and no wonder, for it is utterly incorrect. Given the same conditions of soil and climate, the native states suffer from famine precisely as do the contiguous British districts.

It is, indeed, true that a very large proportion of the people are distressingly poor; but there is only one sense in which it can be said with unqualified truth that this is due to the British domination. India is enormously over-populated. In the Ganges valley the population ranges from 500 to 700 to the square mile. Before the British rule began almost incessant wars helpt to keep the population down, and when famine or cholera or deadly fever would sweep through the country, the native rulers as a rule did nothing to save life, millions perisht, and the congestion was relieved. But now it is different. The Pax Britannica has now long ruled; intestine wars are at an end; cholera is checkt; famine is relieved, and mortality is otherwise diminisht. The very excellence and beneficence of the government becomes the direct occasion of increasing that over-population which is the necessary cause of the extreme poverty of the mass of the people. In this sense only is there any truth in the statement that "the English are the cause of this famine."

I am far from maintaining that every British official is a saint, or that there have been and are no grave mistakes in government policy, and no great moral wrongs which are still unrighted. But on the whole, despite tremendous difficulties, it is probable that no existing government has ever shown such a grand example of the application of the Golden Rule to the administration of the affairs of a people as the British government in India has been exhibiting, especially during this past year of terrible disaster and trouble. If an impartiality in justice between the various subject peoples, so absolute and colorless that it causes the government to be cordially hated by millions of the adherents of both the chief religions of the country; if the expenditure of mil-

lions continually for the amelioration of poverty, the prevention of famine, and the spread of education, latterly under repeated threats of a bloody return for their kindness and beneficence, be Christian; if it be right and Christian to put an end to suttee, thuggism, infanticide, and—as in parts of South India—the compulsory nakedness of low-caste women; if it be a high Christian duty, in the interest alike of India and the whole world to invade, at whatsoever risk, even the sanctity of a proud Brahmin's or Mohammedan's house, rather than to allow the "Black Death" to rage unrestrained; then I may without fear avow my settled conviction, the growth of more than thirty years' intimate acquaintance with India, that notwithstanding sometimes failures and grave mistakes, and sometimes even great moral wrong, in administering or supervising the government of these 287,000,000; yet, on the whole, the present British administration of India is probably more practically Christian than that of any other country in the world.

RAMABAI'S FAMINE WIDOWS.

In our September (1897) number we gave some account of the rescue of child-widows carried on by Pundita Ramabai in Poona, Bombay Residency, India. Since that time the blessing of God and the generous contributions of Christians at home and abroad have caused markt progress in the work, and many of the girls and young women in Sharada Sadan have given their hearts to God. We gather the following items of interest in regard to the work from Ramabai's reports and from articles in the *Bombay Guardian* and *Indian Witness*. Ramabai is now in America, and is being warmly welcomed by those who have heard of her work for the Master. We hope soon to have a satisfactory paper on the condition of the child-widows of India and what is being done for them. In her publisht report Ramabai writes as follows (Oct., 1897):

TARA, A DESTITUTE CHILD WIDOW, AS SHE ENTERED RAMABAI'S HOME, 1892.

"In April, 1896, I attended a camp-meeting at Lanowlee, accompanied by fifteen of my own girls who were believers in the Lord Jesus. My heart was full of joy and peace, and I offered thanks to the Heavenly Father for having given me fifteen children, and I was by the Spirit led to pray that the Lord would be so gracious as to square the number of my spiritual children before the next camp-meeting takes place. Every circumstance was against the very thought. For in the first place not more than sixty or sixty-five girls at the most could be admitted in my school. Then the number of my schoolgirls was but forty-nine, and some of them were to leave during the summer holidays.

"Six months past away from that time, and our work went on as usual. There was no increase in the number of my pupils, on the contrary, the number went down to forty-one. I knew nothing of the famine in Central India, nor that I could get any girls from that part of the country. In October I heard of the terrible famine in the Central Provinces, and received my call from God to go there and rescue some of the young widows who were starving to death. It was not until the last week of December that I had the courage to obey the call. I was doubtful whether I could get any of the kind of girl widows that I could admit into my school. The chief difficulty was the want of place to shelter the girls and of money to maintain them. The Lord put it in my mind to rescue three hundred girls; and in less than ten months from the time when I began the rescue work, the Lord has given me nearly three hundred girls from the famine districts. These are my own girls, and I am free to bring them up in the fear of God; praise the Lord! No one of them is compelled to become a Christian, and yet most of these new girls delight to attend prayer and to hear the Word of God. About ninety new girls have accepted the Lord Jesus as their Savior, and I believe that before the next camp-meeting the number of my spiritual children will increase to 225, and my prayer to square the number fifteen will be answered.

TARA, A CHRISTIAN WIFE, AS SHE LEFT RAMABAI'S HOME, 1897.

"I had no human sources to depend upon, but the Lord raised friends for me, and money was poured into our treasury, and the blessings of the Lord came down like a shower, and His promise as recorded in Ps. lxxxii. 10 has been literally fulfilled. I must here record heartfelt gratitude and give thanks to the dear children of God who have so generously sent donations from all parts of the world. Most of the girls who had been nothing but skeletons and wild like the beasts of the jungle, are now looking fat and humanized. Many of them show great intelligence and eagerness to learn. Those who have profest faith in Christ are showing signs of a real change of heart by serving and helping other girls, by their self-forgetfulness and love toward one another.

"The Lord gave me so many blessings in the shape of girls that there was 'not room enough to receive' them in our former schoolhouse. So I was obliged to add a wing to our school building in Poona; to build another large house in our farm at Kedgaum, and, finding these insufficient to shelter all the girls who are in my charge, I have hired another bungalow for a period of ten months until the other large buildings now

under construction at Kedgaum are finisht. They will shelter over two hundred and fifty girls.* There we shall have primary industrial schools to train the girls according to their abilities. The most intelligent of these girls will be placed in the higher standards in our school at Poona.

"The famine relief work has been taken up as a Christian work, and it shall be so to the last. The Holy Spirit has now put it in my heart to pray for starting a Christian mission in the village where our famine girls' school is to be. I request my Christian friends to pray especially for the true conversion of my famine children and for this mission which is to be started shortly."

Rev. D. O. Fox, who has audited Ramabai's accounts, writes: "Kedgaum is thirty-four miles from Poona east on the railway. The farm joins the railway station, and has one hundred and twenty acres, all under cultivation. Three wells have been dug, which will yield abundance of water for the use of the Home and for the cultivation of the farm. Things about the farm look as if the Pundita is likely to be as good a manager of a farm as she is of the Home.

"We went through her accounts and gathered up the totals of her expenditures for eight months ending with the 9th of September. The cost of caring for an average of two hundred and fifty girls, including a few women, is a little over eight rupees per month per head. This includes all expenditures of food, clothing, salaries of teachers, and other workers in the Home, washing, cooking, and other household utensils, furniture, school books, and other expenses connected with the Home."

Miss Baird, of the American Friends' Mission, Nowgong, Central India, says: "At the beginning of our work of gathering children from the famine sufferers to send to different mission-schools and orphanages, we were met with a difficult question, namely, what shall we do with the young widows who come to us perfectly destitute? They could not be admitted into the mission-schools, and many of them were too young and pretty to be kept with safety upon our open compound. After praying for guidance Miss Fistler wrote to Pundita Ramabai, asking her if she had room for any such girls. With her usual promptness she dispatcht — 'coming.' Since then she has visited Central India four times, and has taken about three hundred young famine widows to Poona and Kedgaum.

"A month ago, when I visited Poona and Kedgaum, I could but exclaim, 'What hath God wrought amongst the heathen by the ministry of one woman!' Our starved, emaciated girls of three months before had become round and rosy beyond all recognition, and were singing hymns as lustily as tho they had always been familiar with them, many had learned to read, and there have already been thirty real heart conversions in the home at Kedgaum, where the work among the girls is thoroughly evangelical, unhampered by any promises to caste-keeping relatives.†

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* The annual expenses of this new establishment—where three hundred girls and workers are to be maintained — will amount to fifty thousand rupees (about sixteen thousand dollars).

† Many have askt why Ramabai estimates for more money for the support of her girls than the missionaries do for the same number of children kept in mission-schools and orphanages Ramabai makes a *real* home for the girls, while missionaries are usually contented to give children simply a boarding-school. She lives with her girls, and gives to each that which she considers necessary for her own health and strength.

"I think the most beautiful work of grace I have ever seen in any child's heart was the following: A few evenings ago we were late in going to have prayers with the girls, so when we got to the door we found dear little Anandi had gathered all the women and children together and was praying aloud with them and they repeating the prayer after her. How the heart of our Father God must have rejoiced as He heard such requests and thanksgiving as ascended from that room. 'Our kind heavenly Father, we do thank You for bringing us here, giving us such dear friends, and especially for Ramabai. Oh! our kind Father, those of us who love You, we want You to keep our hearts very clean, and those who don't love You, quickly clean their hearts, and keep them clean by Your Holy Spirit dwelling in them. Oh! our kind Father, take care of all us in this Home and the Poona Home to-night; bless all who look after us, and abundantly bless Ramabai and Sundrabai who take such care of us. Now, Father, we thank You for Jesus and for what Jesus promises to do for us. Take care of us to-night, and forgive us wherein we have given You pain to-day, for Jesus' sake. Amen.'"

Miss A. Parsons, of the "Poona and Indian Village Mission," gives an interesting picture of days spent with Ramabai's famine widows at Kedgaum. She says in part: "They are a sad pitiful sight when first they come! Some almost too weak to move, some through want of cleanliness and proper food are covered with sores, that it is painful to look at them, others through sheer poverty have been reduced to wearing the same article of clothing for such a very long time that it is impossible to stand near them without feeling faint through the very unhealthy odor proceeding therefrom. Praise the Lord for what a few months in the Home have done for such! They are not only clean, and the majority of them strong and healthy, but they have wonderfully toned down through the Christ-influence that has been exerted over them, and now instead of quarreling and fighting, they gladly do anything for one another, or for those who are in charge of them. Some have accepted Christ as their Savior, and many of us who are older in the Christian life, might well envy them their simple faith in a God whom they believe not only has made a way of salvation from sin for them, but one who cares for them and promises to supply their every need."

Rev. W. W. Bruere held ten days' special services in the Poona Home last year, and at the close 116 women and child-widows were baptized. Later he went to Kedgaum to hold a mission. The women had been prepared for these services by constant daily religious teaching ever since they entered the Home. At the close of three days' services sixty-seven had been converted. The meetings were continued, Mr. Bruere returned, and as the crowning event on November 15, the baptismal service took place. It was a rare sight when seventeen bullock carts, crowded with seven and eight women in each, started out for the Bheema River, five and a half miles distant from the farm. Songs of joy arose one after another as they slowly went along, methinks mingled themselves with the joy around the throne when sinners are converted. A tent was pitcht on the bank of the river, which served as a dressing-room. A short service was held by Rev. W. W. Bruere, after which the baptisms took place. The happy faces and frequent expressions of praise showed that the Spirit teaches His children alike the world over, for these women had never come in contact with many Christians, revivals,

or baptismal services. One hundred and eight women and girls and one boy of twelve years of age were baptized.

The chief thing that imprest one in the meetings was the real working of the Holy Spirit in the hearts of the girls, producing real sorrow for sin and an earnest search for salvation. Then when the light would break in, there would be the spontaneous utterance of such notes of praise as the one Spirit alone can teach. We all know how timid the women of this country are about speaking in public, but when Jesus comes into the heart, the joy of salvation drives out fear. One after another they would rise and tell of forgiveness of sins, yet in language peculiarly their own.

On Sunday "something new" came into existence—a church of widows. Connected with the church a Sunday-school was organized, with regular officers and teachers. The older girls (those under Ramabai's care prior to the famine) have a chance to prove that salvation is not a selfish acquirement, for they are given a class in Sunday-school as well as appointed class-leaders to instruct those in their charge.

THE LIVINGSTONIA MISSION IN AFRICA.*

BY RIGHT HON. LORD OVERTOUN.

Twenty-four years have past away since David Livingstone died on his knees at Ilala, near Lake Bangweolo. While his body was brought home by loving hands and laid to rest among the mighty dead in Westminster Abbey, his heart rests near the spot where, in suffering, he spent the last night of his life, among the people he loved so well.

His death rang the great bell for the evangelization of the Dark Continent, and the Livingstonia Mission, advocated by Dr. Stewart, of Lovedale, Livingstone's fellow-traveler, was founded in 1874, and stands to-day a nobler monument to the great missionary than crumbling marble. The following year the *Ilala* steamed into Lake Nyassa, bearing a company of pioneer missionaries, headed by Dr. Laws, who for a quarter of a century has ably directed the Livingstonia Mission. During all these years a battle has been steadily waged of Light against Darkness; the Gospel against Heathenism; Liberty against Slavery; Civilization against Barbarism; Righteousness and Truth against Vice, Cruelty, and Superstition.

By God's good hand upon us the small band of 1875 now numbers 28 Scottish missionaries and 112 native evangelists, while there has been formed a native church, with seven congregations, 12 elders and deacons, and 291 members. There are now 85 schools, with 354 native teachers and monitors, and with a daily attendance of 11,510 pupils.

The great purpose of the Livingstonia Mission is to win Central Africa for Christ. The work is carried on on four great lines:

1. Evangelization by the direct proclamation of the Gospel at the various mission centers. At Bandawe the attendance at church on Sabbath numbers upward of 1,000, and from each center native evangelists go out every Sabbath with the Gospel message to surrounding villages, some as much as ten miles distant. The church building has become too

* From *The Free Church of Scotland Monthly.*

small, and the session and congregation have petitioned for help to build a new church, seated for 1,400, to which they are to contribute £200, ($1,000). Not only the adults are reacht, but the children are specially cared for and taught in Sunday-schools out of God's Word in their own tongue. They have a great talent for music, and delight in the hymns which are on the lips and hearts of our bairns at home. The printing and circulation of the Bible in the native dialects have greatly helpt the work, and the people are gladly paying for the Word of God and Christian literature, which are now spreading through the country.

2. Medical Missions.—As in all lands, so in Africa, this work has arrested and won the people, and given them perhaps their first idea of what Christianity is. That men better, wiser, stronger than they should come, not to destroy or rob them, but to heal and help, is a mystery beyond their comprehension. When they see men and women healed and cured by those who are constrained by love of God, and learn that the Son of God lived and died on the earth to save them, is it to be wondered at that their confidence and then their hearts were won? At Bandawe alone more than 10,000 cases have been treated in the past year.

3. Education.—No thoughtful or observant man now questions the policy of educating the natives, for in the march of civilization and commerce, the demand is steadily on the increase for trained and intelligent natives, and the daily attendance at the eighty-five schools is very large. There are a large number at the elementary stages, but many, especially at the Institute, are in the fifth and sixth standards. The diversity of tongues—nine different languages being spoken in Nyassaland—greatly increases the difficulty of school-work. We are feeling more and more the desirability of having a uniform language, and are trying to adopt the Nyanja language, enricht by such words as may be adapted from others.

4. Industrial Work.—The experience gained, and the success achieved at Lovedale under the able guiding hand of Dr. James Stewart, satisfied us at the outset of the mission that we must seek not only to take the Gospel of Christ to the people of Nyassaland by direct preaching and medical missions, but also to educate them—not only in ordinary school instruction, but to train them in industrial pursuits—so that some occupation might be given which would take the place of their one occupation, warfare, and also prove beneficial to the people by training them in the arts of peace. We therefore, at all our stations, have more or less given instruction by Christian tradesmen in carpentery, brickmaking, agriculture, building, and latterly printing, telegraphy, and tailoring, as well as elementary ambulance work. A central training institute receives the more promising pupils, and makes them into mechanics and tradesmen who will do much to develop the country. The demand for admission from all the stations is three times as great as our accommodation, staff, and funds allow us to receive.

The work of the Livingstonia Mission is changing the country and the people. Slave-raiding, with its horrors, is almost a thing of the past. Poison-drinking is ceasing. Superstition is dying out. Fields are planted with coffee, wheat, and potatoes, and gardens with vegetables. New fruit and timber trees are being planted, and cattle are being raised and tended. All this has been wrought by God through the Gospel, through the labors of our noble band of workers. But Africa is to be

won by her own sons and daughters, and for this end we are laboring. Within the last six months 285 men and women have confest their faith in Christ. The field is great, and there are openings around us, which for lack of men and money we can not yet enter, while they are calling us to come.

REV. PROFESSOR JAMES LEGGE, M.A., D.D., LL.D.*

I. His Work in China.—The fame of Dr. Legge as a Chinese scholar of the very first rank has traveled throughout the world. He was of such a scholarly turn of mind, that he might have risen to high eminence in the university in which he was trained, but his mind, however, was set upon becoming a missionary. Accordingly, in the year 1839,† he was appointed to labor in the great empire of China.

In those early days China sternly and haughtily refused to allow foreigners free access into the country. Dr. Legge, therefore, began his missionary life at Malacca, where he became the presiding spirit in the college which had been establisht there for the higher education of Chinese young men, who, it was hoped, would play an important part in the elevation of their country.

After the conclusion of the war between England and China, and the signing of the Treaty of Nanking, by which Hongkong was ceded to the former country, Dr. Legge hastened to take up his residence there. He was not content with being able simply to acquire the spoken language of the Chinese, but determined to study the written characters in which the books are printed, Thus he would be able to read for himself the writings of the ancient sages of China. Dr. Legge was a hard student. As his knowledge of the language grew, and his acquaintance with the writings of Confucius and Mencius became more thorough, the purpose to translate these into English gradually fixt itself in his mind. Those who would understand the Chinese, must study their sacred writings. Dr. Legge determined that this should be made possible by translating them into English. The Chinese classics reveal the mind of China more than any other books that have ever been written in that great empire. They stand, in fact, in very much the same relation to the people of China as the Bible does to the English. They have had to do with the molding and development of the Chinese character. From early times down to the present they have been the only school-books that would be tolerated in any school throughout the eighteen provinces. Every man that professes to be a scholar knows them off by heart, and even those whose education is most imperfect will assume an appearance of culture by quoting sentences that they have learned from them on all possible occasions. They are the royal road to distinction and honors in the State, for only the men that have received their degrees by passing examinations in them can hope for high official appointments. Every man in China is a Confucianist first, no matter what else he may be after.

To perform this great task one would naturally suppose that Dr.

* From the L. M. S. *Chronicle*.

† James Legge was born at Huntly, Aberdeenshire, on Dec. 20, 1814, and studied first at King's College and University, Aberdeen, and then at Highbury College, London. He was a member of the church assembling at Trevor Chapel, Brompton, then under the pastorate of Dr. John Morrison, whose daughter, Mary Isabella, was his first wife She died in 1852. Subsequently he married Mrs. Willets, the widow of the Rev. G. Willets, of Salisbury.

Legge would have had to devote all his energies to it, to the exclusion of almost every other work. But when he was most busy with the classics, he seemed also to be fully occupied in preaching. He was, besides, pastor of Union Church, in Hongkong, and as a public-spirited man and a loyal citizen, was always ready to expend brain and time for the furtherance of any plan that had at heart the welfare either of his countrymen or of the Chinese. The one thing, however, that has given him a world-wide fame is the profound scholarship that enabled him to translate the sacred books of China, and thus bring them within the reach of every student. In doing this he has broken down the great wall that hid that nation from the West, and has given thinkers an opportunity of studying the ethical principles upon which Chinese society has been built.

II. Professor Legge in Oxford.—In 1876, after the labors of an average lifetime, he left China for England to become professor of Chinese at Oxford. But since that time he has been no less the Chinese missionary than in the earlier days at Hongkong. He has made it his chief concern to toil at the Chinese language and literature in such a way as to bring the West into a fuller and more sympathetic knowledge of the East, and we have had further translations of Chinese classics and treatises on Chinese religions from his prolific pen. He has also trained here in Oxford many able and competent missionaries. But of almost equal importance, we seem to lose in him a great Christian ambassador—to whom men from the far East were ever welcome, and who was unceasingly sought out in his Oxford home by all who were interested in China from whatever cause.

His belief in the necessity for Christian missions was never dimmed. When a paper was to be read before a Nonconformist society upon "Missions: their Use and Abuse," he discovered that some of the members were inclined to be somewhat critical and unsympathetic. He therefore wrote a long letter to the secretary, giving the arguments which he would have used had he been able to be present. One paragraph deserves quotation:

"From the time that I began to think of what might be my own course in life—long before I was ten years old—it was as clear to me as that $2 + 2 = 4$ that if I could not find a good reason, which Christ would admit, for not becoming a missionary, I must go as one to some foreign field. For nearly ten years the search for such a reason went on in my mind, until every sophistical excuse which I proposed to myself was gradually disposed of, and, in 1839, I went as a missionary to the Chinese. I thank God to-day that I was finally constrained to adopt that course, and when I look back on the more than thirty years that I spent among that people, I venture to think that it was to me 'a grace given to teach and preach among them the unsearchable riches of Christ.'"

In this spirit he lived and workt in Oxford, and his abundant services in the churches are to-day remembered with gratitude. His funeral service in Mansfield Chapel was a veritable grammarian's funeral—for Eastern and Western learning were there amply represented. But it was more than that. Our greatest scholars were there to do honor to the man of learning; but there were many also present from far Hankow, and distant Amoy, and elsewhere, whose presence bore eloquent witness to his great achievements as a pioneer worker in the great Middle Kingdom. On the special hymn sheet was the apt quotation from his own translation of Confucius: "If a man in the morning hear the right way, he may die in the evening without regret."

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Impressions Made by the Student Volunteer Convention.

REV. D. L. LEONARD, D.D. OBERLIN, O.

All things considered, including the theme continually uppermost in every mind and heart, the great religious movement represented, the intellectual and spiritual character of the delegates with the student bodies which sent them, the eminently business-like management of affairs, the well thought through and comprehensive program, the remarkable high average excellence of the numerous addresses, the ruling spirit and motive from first to last, the really tremendous tho quiet and controlled enthusiasm everywhere manifest, it is to be counted a remarkable and significant gathering, and one not often, if ever, equaled. Reduced to a sentence, the meaning of the convention was, world-wide missions at the very soonest possible constitute the supreme and exigent business of the entire Christian Church; but, alas, only the few are fully awake and possest of intelligent, burning zeal.

Among the characteristic features were such as these: Here was a movement most clearly providential in origin and inspiration, that is, springing up outside of all ecclesiastical planning and management, spontaneous, fairly leaping into life, irresistible, like Christianity itself, the Reformation, modern missions in Carey's day, or the Salvation Army. Not strangely some confusion results, some revolution in certain well-establisht ideas, policies, methods, so that no little readjustment is required. But church leaders and judicators may well make haste to square themselves to the changed situation, and at once proceed to put in harness the potent celestial forces here found already massed and waiting to be wielded.

Or, the late convention stood for a phase of the most marvelous and impressive modern uprising of the youth of our churches, to take their share of toil and responsibility, eager to learn, ready to fit themselves for efficient service. The Sunday-school and the public-school systems were prophecies of good things to come; later the Young Men's Christian Association with its kindred Young Women's Christian Association gave a broad hint of what was in store for the Kingdom of forces auxiliary, as well as the more general movement for the enlargement of women's sphere, with the Society of Christian Endeavor and its adaptation to well-nigh every denomination, and the Student Volunteer Movement to cap the climax. All which means that from henceforth not one sex only, but both are to be represented in the vast mission-field both at home and abroad, and not merely by the older half of the Lord's host, but by the youth and the children as well. These latter are to be enlisted into the service of the Great Captain in earliest years. And this well nigh startling innovation upon all hoary precedent is to be accepted heartily and with thanksgiving. These "irregular" undertakings are not to be lookt at askance, opposed, represt,

but rather to be encouraged, guided, and utilized to the utmost.

One could but notice the blessed and perfect unity which pervaded every session. Here were brought together old and young, great and small, black and white, male and female, British, Canadian, and American, from every section of the land, North, South, East, West, denominations by the score—Methodist bishops and Episcopal bishops, Presbyterians and Baptists, from both sides of Mason and Dixon's line; Lutherans of divers kinds, and many others, but nobody cared for the difference or stopt to think of it. The one weighty, all-absorbing fact was, we are Christ's, and are here to learn how we can, at the soonest, crown Him King of kings and Lord of lords to the very ends of the earth; and that fellowship of the Spirit in the bonds of peace was possest of a celestial quality as tho Pentecost had come again.

What divine power went forth on Saturday from those five-and-twenty denominational rallies in as many sanctuaries; in some cases as many as twenty or thirty returned missionaries sitting upon the platform, ready to bear witness to the world's perishing need and of the power of the Gospel to save. The aggregate of these audiences could not have been much short of 15,000, and on Sunday, when practically every church in Cleveland and vicinity was addrest both morning and evening by missionary secretaries, returned missionaries, student volunteers, presidents, or professors, and all upon the one theme: Let us arise at once and gird ourselves to the mighty task of making Jesus King.

Two thoughts in particular may be specified as having made a deep impression upon at least one auditor. Again and again it was urged with earnestness that difficulties standing in the way of the world's speedy evangelization, like the vast multitudes of the unreacht, the strength of the great false religions, lack of money at home, etc., are excuse not the least for discouragement, for giving up in disgust or despair, but are rather to be made a spur to faith, prayer, aggressive effort. This point was made emphatic. If the missionary societies are afflicted with empty treasuries, and so can not send the volunteers who are ready to go, then let the latter proceed to seek needed funds from relatives, from the local church to which they belong, or from neighboring churches. Such is the impulse of a soul dead in earnest, of genuine faith and heroism. Like Britain's greatest prime minister, the Lord's servant is called to "tread on impossibilities."

No word more true, more weighty, or more solemn was spoken during those five notable days than that of Dr. Hall, when he said in substance that, as a rule, with very few exceptions, in our Christian colleges, and even our theological seminaries, the students do not have afforded them, either in the curriculum or in aught that their instructors say or do, a *fair opportunity to face the all-important question*, whether they shall consecrate their lives to some form of strictly missionary toil in the foreign field or at home. He would have in both seminary and college at least a two hours' course required, and another two hours' course elective, fitted to supply a chance to settle rationally this great matter. Surely no man or woman can claim to have secured a liberal education who cares nothing about the world's evangelization, and because he knows nothing about the appalling spiritual needs of humanity and the obligation resting upon every renewed soul in every possible way to carry the glad tidings of salvation.

Autonomy of Native Mission Churches.

A great many questions of policy in the conduct of foreign missions are forcing themselves to the front simultaneously in a way to demand, as they ought to command, wide and profound consideration. The missionary societies have counted their successes at the close of the first century of Protestant movement in non-Christian lands, and cheered their supporters on to new endeavor, but the crisis of the hour calls for a general frank acknowledgment of the seriousness of the situation confronting them in the twentieth century, and for concerted consideration about how to grapple with the problems which experience shows them to have left untoucht, or about which they have made mistakes. When the Ecumenical Conference convenes in 1900 in New York, is it to spend its energy in formulating its past achievements chiefly, or will it mass its forces to some business-like investigation of what a century has taught them they ought to seek to correct in fundamental and far-reaching principles of economy?

A graver problem than even "self-support" in foreign missions is that of self-control, self-propagation, and leadership of native committees by natives. If self-support is considered a prerequisite to autonomy, may it not also be possible that autonomy is the short cut to self-support? The ultimate goal being a self-acting and self-developing native church, how early ought such Christian community to be left to bear the responsibility of its own development? What responsibility have the missionaries and mission boards entrusted them with? Have these churches been kept in leading-strings from over-caution, to the detriment of their growth in bearing responsibility? How are they ever to learn to handle their own affairs and push on their aggressive work, if the opportunity of trying to do so is denied them? What is the result of a century of cautiousness in throwing on them responsibility?

The native churches in West Africa in 1893, in a debate with their home authorities in England over the proposal to make a European successor to Bishop Crowther in the Niger See of the Church of England, made a deliverance, signed by forty-six of their clergy and laity as representatives of the body, in which the following occurred:

"Christianity has seen about a century in West Africa generally, and yet it to this day wears the character of an exotic. It has not succeeded to root itself in the soil; to get the people generally to identify their interest and their lives with its existence and that of its institutions, and exercise toward it that devotion which they or their ancestors had exhibited toward heathenism.

"There is no strong guarantee for permanence and continuity in this exotic character, and Africans who believe in the regenerating power of the religion and wish to see it cover the whole country, who have some knowledge of its fate in North Africa, after many centuries of existence, and of the complete failure of even its Roman Catholic form in comparatively more recent times after over two centuries of existence, and who are not altogether ignorant of the causes of these repeated and signal failures, are naturally anxious to see a repetition of the sad and terrible calamity avoided.

"It is our conviction that one of the reasons for the character which Christianity now manifests in Africa is the fact that it has been held too long in a state of dependence; and that it has been too long in the habit of looking to its foreign parent for immediate guidance and direction in almost everything, and this you will admit, does not make much for the development of that manly independence and self-reliance which are so essential for the development of a strong people and a vigorous institution.

"We are not blaming our teach-

ers, who have sacrificed themselves on the altar of love for us. We do not underrate any of their achievements, for which we are, and ever hope to be, grateful. We are not impatient of the presence of Europeans amongst us, as we have unfortunately been too often mistakenly represented by some of our foreign friends to be, but are inviting attention to a state of things which we are persuaded they would like to see changed."

They argued that the episcopate of Bishop Crowther demonstrated their ability to conduct their own affairs successfully, tho that had the drawback of sensitiveness about the control of their affairs being only one remove further back, because Bishop Crowther himself was kept under such limitations from direction by the authorities in England. They believed that the bishop and the native churches would have made a much better showing had the entire responsibility of administration, uncontrolled by Europeans altogether, been entrusted to them. They might have made mistakes, but they would have learned by experience, and would have developt a governing faculty all the more rapidly. Yet they believed the episcopacy of Bishop Crowther, as a negro bishop, itself showed that they were capable of self-direction and development under absolute autonomy. That episcopacy covered the space of twenty-seven years. They said:

"The elevation of the late Bishop Crowther to the episcopate in 1864 was declared by the Church Missionary Society—which, under God, was mainly instrumental in bringing it about, and whose servant he was, and which has, from the fact of its being the honored founder of the West African churches, held the patronage of these churches in its own hands—to be an experiment to prove the capacity of negroes for evangelizing important sections of the African Continent by themselves and without the stimulus of the presence and supervision of Europeans, and for exercising the higher offices in the Church—an experiment whose success was very generally desired in England, especially on account of the very heavy mortality which had always prevailed among European missionaries in the African mission all through its long course. The clergy and lay agents that workt under this episcopate, which was often exercised amidst circumstances of peculiar difficulty and trial, were almost always natives."

They did not attempt to claim any perfection of administration. They were only endeavoring to show that even when handicapt by the semi-control of the church authorities in England, they had done well enough to justify further enlargement of their independence. They argued thus:

"But attempts have been made the last few years—on account of moral weakness discovered in some of the infant churches that have been gathered in, and serious faults in some of the agents and the like—to pronounce the experiment a failure and the negro incapable for a responsible trust and for an independent life; and in spite of the century of training and teaching he has had, unfit still to be set free from his pupilage and the leading-strings of European superintendence.

"We, on our part, do not find ourselves able to subscribe to this pronouncement with the facts of the mission to which we have already referred before us, and also the fact that some of the apostolic churches of which we read in Scripture were not exempt from serious faults, and that the churches even in Europe, which have been in possession of Christianity many centuries, and those in other parts of the world, do not, many of them, form an exception."

This was not said in any "*tu quoque*" spirit, but was a plain reference to the history of all beginnings, and the incipient stage of all church organizations.

The report of that able and spirited discussion reacht the writer at the time, not through any missionary periodicals, in which it might properly have been lookt for, but through the local secular press in

West Africa, and was preserved as a valuable contribution to the permanent discussion of this fundamental feature of missionary economics. He did not present the subject at the time in these columns, partly through delicacy lest such course might be esteemed unfriendly to the missionary administration, whose action provokt a heated controversy. It is doubtful if the caution was justified. That discussion was educative, and ought to have had wide attention of the churches generally. Unfortunately, there is no provision for a common council of missionary administrators and missionaries for the consideration of questions which, like this, affect all missions.

It is certainly desirable that this Ecumenical Conference of 1900 shall consider whether it can not provide for the erection of some common representative body to meet, say biennially, to deal with questions of fundamental nature, like this, in which they have all common interest. What these African brethren assert about the failure of a century of missions to produce an indigenous type of Christianity in their country is, there is room to fear, not peculiar to their locality. The episcopal churches have not elevated natives to the episcopacy, and they only represent what the non-episcopal churches have failed to do within their several economies. It may be quite true that the native churches have not exhibited the qualities for such responsibility and leadership, but the deeper question is whether this condition is not attributable largely to their never having had responsibility thrust upon them. Men grow under responsibility, just as lads do, or as peoples do in new territory, where they can not avoid assuming leadership. This problem deserves attention. Its discussion ought to be advanced on the calendar.

Work Among Syrian Christians, India.

BY J. C. GREGSON, MANCHESTER, ENGLAND.

For over thirty years I labored in India without any knowledge of the power of the Holy Ghost working within me. Recently I revisited the country and was invited to hold meetings among the Syrian Christians, in Travancore, Southern India.

These people belong to the reform party in the Syrian Church, which they believe was founded by St. Thomas, at Quilon, on the Malabar coast, in the year 52 A. D. The reform took place about twenty years ago, by the bishop renouncing the confessional, prayer to the saints and Virgin Mary, prayers for the dead and masses, but until recently they knew nothing of spiritual truth and power through the baptism of the Holy Spirit. The reform had been more in outward ceremonies than in spiritual living.

The center of this movement is Aiyroon, on the river Ranee, where the people came night after night in vast crowds of between two and three thousand persons. The services were far too short to satisfy their desire to hear and learn more about spiritual things. At the close of the meetings we usually waited upon God, in silence, for a few moments, and then one after another of the audience would pray aloud. It would be impossible to conceive of anything more moving than to listen to these vast crowds, in which each individual prayed aloud to God to guide him into all truth, and very specially to reveal the possibilities of a holy life, lived out by His Spirit.

My second mission was one of constant traveling through the churches and living amongst the people. I found them simple-minded, hospitable, and earnest. In some parishes, where they were

beginning their rice harvest, they gave up work and often came miles to attend the meetings. In many places the churches were too small to hold the crowds, so that we had to meet outside in the open air. When the meeting was over, many would remain to a late hour, asking questions and carefully examining the Scriptures concerning the truths they had heard.

Christmas day is kept on January 6th, and a great festival it is. The Christmas service begins just before dawn, a little after three o'clock, when the explosion of bombs and the clanging of bells arouse the sleepers to the consciousness that it is Christmas morning. The first ceremony is around a camp-fire in front of the church, where they sing and pray, like the shepherds who kept watch by their fires at night. The service in the church begins about four o'clock, and goes on without a pause till eleven or twelve o'clock. At the invitation of the priest, I preacht the sermon on Christmas day, and in the afternoon had a meeting with the Sunday-school children. The boys and girls were remarkably bright and happy, tho one little lad greatly surprised me with a text, which was given in response to my request. He rose and said very gravely: "Oh, wretched man that I am, who shall deliver me from the body of this death?" I felt that my young friend must go home with a brighter text than the one he had given me, so I gave him instead: "Rejoice in the Lord always."

One of the most encouraging signs in connection with the mission has been in having a good many young men attending the meetings who have been educated in English and read our literature. These young men have formed a Young Men's Christian Association, and are deeply interested in an evangelistic movement among the heathen, who are their farm servants. The Syrian Christians are the farmers of Travancore, and, in many instances, cultivate their own lands. The chief products are rice, tapioca, sugar-cane, and cocoanuts.

Another encouraging evidence of their desire to know more fully what God has in store for them, is to be found in the eagerness with which the women attend the meetings. They are taken up with household cares and duties, and have but little time to attend to spiritual things. Several of the elderly women were deeply concerned about living a holy life in the power of the Holy Spirit. Tho the Syrian women are not shut up in zenanas, they have a life of drudgery, and are treated more like household servants than as wives. They are married when they are quite children, through arrangements made by their parents, and submit to the position in which they live, according to the customs of their forefathers.

For this work men and money are needed, and my belief is, that when He calls forth His laborers He will provide the means required to send them forth. The need is for sanctified messengers who have received the baptism of the Holy Ghost, and are thereby endued with the power of the Holy Ghost, and divinely qualified to go as living witnesses to the uttermost parts of the earth.*

Does the Roman Catholic Church Want an "Open" Bible in Roman Catholic Countries?

We are furnisht with fresh evidence of the antagonism of the Roman Catholic Church to a free and open Bible, in an episode which

* Mr. Gregson returned to Travancore in November, in response to a request to conduct a three years' mission among the Syrians.—Ed.

has occurred in the order of "Free and Accepted Masons." What the merits or demerits of Free Masons or of Free Masonry may be, lies outside of the purview of this periodical. But Wm. A. Sutherland, Grand Master of the Grand Lodge of Free and Accepted Masons of the State of New York, has entered the arena as a champion of an open Bible as against one Christian Dam, Grand Master of Masons in Peru. It appears from the recital in a circular, which we judge is not esoteric to Masonry, that this Grand Master of Masons in Peru announces to those under his jurisdiction that "according to Catholicism the Bible is a sacred book in which the revealed word is deposited and as such can not be freely examined and criticized; that the Bible can not be considered as a fountain of scientific knowledge or history, nor as a basis of morality;" and he does "decree that on all Masonic altars the Bible shall be removed and replaced by the Constitution of the order of Free Masonry, and that in all our rituals the word 'Bible' shall be stricken out and the words, 'the Constitution of the Grand Lodge of Peru' put in its place."

The circular signed by William A. Sutherland as Grand Master proceeds to affirm, "By virtue of the powers and prerogatives in me vested as Grand Master of Masons in the State of New York, I do announce and declare that the said edict and the decree of the said Christian Dam has terminated all relations heretofore existing between the Grand Lodge of Peru and the Grand Lodge of New York;" and as Grand Master Mr. Sutherland commands all under the jurisdiction of the Grand Lodge of New York to "abstain from all Masonic intercourse with the so-called Grand Lodge of Peru until the said edict of the said Christian Dam shall hereafter be removed and repudiated."

The New York *Freeman's Journal*, noticing this expulsion and repudiation of the Grand Lodge of Peru, asks: What will be the result if the Grand Lodge of Peru in turn expels the Grand Lodge of New York from the order of Free and Accepted Masons? Of the whole matter as an inter-Masonic affair, whatever its merits *pro* or *con*, this periodical knows nothing, and with it has nothing to do. But, assuming that Mr. Sutherland is well acquainted with the facts in the case, and aware of his ability, and that he is an eminent and authorized attorney in the State of New York, we take it for granted that what he affirms of the authoritative expulsion of the Bible from the so-called "Masonic altars" of Peru, and the reasons for it, are matters of fact, and we make reference to it only in evidence of the general spirit of the Roman Catholic Church toward the Bible in every land it dominates, and as a fresh illustration of the need of the presence and power of Protestant missions in countries dominated, as is Peru, by the Roman Catholic hierarchy.

The *Freeman's Journal* volunteers in explanation of the course of the Peru lodge, that it is in evidence of and a part of the lamentable infidelity of the times. But will the *Journal* tell us in what Roman Catholic country the ecclesiastics of the church have not antagonized the circulation of the Scriptures among the people, or in which of these countries it has taught that the Scriptures might be "freely examined" by the laity? The Plenary Council of Baltimore may have said that they desired to see the Bible (presumably the Douay edition) in every home, but that is in a strong Protestant country, and amidst tendencies which they did not orig-

inate, and is not in evidence for Roman communities which they overshadow. Does it not occur also to the *Journal* that it is dealing with the product of three centuries of unrestricted domination of the Roman Catholic Church in Mexico and in South American communities, when it speaks of infidelity which results from Roman Catholic administration? We have long known that the Roman hierarchy wasted no affection on Free Masonry in Roman Catholic countries, but we had supposed that that hatred was toward it in common with all other secret societies. It seems very probable, however, that it is in accord with the spirit of the Roman Catholic Church, that the Peru lodge excluded the Bible from its altar, and not because of infidelity, since the ground of the expulsion, and the argument based on it, is that the Bible is a "sacred book in which the revealed word is deposited." There does not seem to be arrant infidelity in that, but there is a pronouncement of what the Grand Lodge of Peru understands to be the permanent policy of the Roman Catholic Church in all Roman Catholic lands, in the assertion that the reason for the expulsion is that "*according to Catholicism*" the Bible is too "sacred" to be "freely examined," we assume, by the laity.

There will not be much zeal for the circulation of the Scriptures, by any church or people holding this theory concerning the Scriptures. If the republics of South America and Mexico ever get this Bible in "every home," they will probably only have that blessing through the Protestant Bible societies and the Protestant missions of those lands.

The *Freeman's Journal* says: "Christian Dam has simply been more frank than his South American confreres." We admit and believe that to be true, not because, as the *Journal* says, it expresses the infidelity of Masons in South America, France, and Italy, but in that it plainly blurts out as the basis of its action, that "*according to Catholicism*" the Bible is too "sacred" to be "freely examined." It is that policy which has resulted in the revolt against the Roman Catholic religion which the *Freeman's Journal* styles infidelity, and which it alleges the Masonic orders of Roman Catholic lands represent.

Uniformity in Missionary Statistics.

It was mentioned in the report of the Missionary Officers' Sixth Annual Conference, that a committee which has been patiently working for some years to mature a formula for statistical reports from the several foreign fields, has been successful in preparing such a schedule as the American and Canadian societies had generally agreed upon, and this conference called attention to it as possibly affording a sufficiently comprehensive and yet analytical formula for general use over the missionary world. We make room for the headings of these several columns that missionaries everywhere may take note of the same, and if the brotherly spirit which dominated the American Officers' Conference shall prevail in attempting to work it, this or something better will greatly aid in reducing the present confusion, which makes the foreign churches, at least in one respect, not unlike heaven, in being a company which "no *man* can number." The formula has blanks for returns in the following order:

"TABLES OF STATISTICS FOR THE YEAR ENDING ——

Name of Station, Town or Village—When establisht; population of field. *Missionaries*—Ordained; unordained (not physicians); physicians (men); physicians (women);

single women; wives; total missionaries. *Native Helpers* — Ordained preachers; unordained preachers; teachers (men); teachers (women); Bible women; other native helpers; total native helpers. *Church Statistics* — Out-stations; places of regular meeting; organized churches; churches entirely self-supporting; communicants; added by confession (year); adherents; average attendance; Sunday-* schools; Sunday-school membership. *Educational Statistics*—Theological schools; students in theological training for the ministry; students in collegiate training; boarding and high schools; pupils (boys); pupils (girls); other schools, pupils (boys); pupils (girls); total number under instruction; schools entirely self-supporting; united with church during year. *Native Contributions, Churches and Chapels*—For church and congregational expenses; for education; for building and repairs; for home and foreign missions; total native contributions; appropriated by board; for churches and education (native work). *Medical Summary* — The items suggested are, number of hospitals; number of beds; number of in-patients; number of dispensaries; number of out-patients; total expenses, including assistants;† receipts in fees. Under the department of *Printing Press* the items are—number of printing establishments; number of pages printed during the year; number of pages printed from beginning; number of Scripture portions; number of other books; total expense of running press, including supplies; total sales for the year.

This formula is accompanied with the following suggestive notes:

This blank can be used for station reports, or to make up the totals of a mission, comprising the statistics from a number of stations.

Adherents include all communicants, baptized children,‡ inquirers under instruction or received on probation, and regular church attendants. All contributions, fees, or society grants are understood to mean for the year closing the report. Day-schools should allow daily average attendance during the year, not total enrolment. All salaries, contributions, and society grants should be stated in native currency. Expenses or contributions entered in one column should not be entered in another column. The salary of a preacher engaged in teaching during the week should be divided between congregational expenses and school expenses, in the proportion to which he devotes his time to each. Meeting places should include organized churches. It is desirable to group towns and villages by their relations to an organized church, or by circuits, rather than to enter them alphabetically.

[This excellent table is by far the most complete and satisfactory thus far issued, and much would be gained by its universal adoption by missionary boards. There are, however, some headings which may still permit misunderstanding. Whenever such possibility exists some are sure to make use of it:

1. Methodist, Episcopal, Presbyterian, and other organizations may put different interpretations on the word *ordained*.

2. It would be well to distinguish between paid and unpaid, Christian and non-Christian, *native helpers*.

3. *Communicants* should include only full members, and should be distinguisht from those who join on probation.

4. *Added by confession* might by some be more clearly understood if defined as meaning those "received into full communion."

5. It would be helpful to have a distinction made between Christian and non-Christian *pupils*.

6. Total (pupils) *under instruction* should be stated not to include those in Sunday-schools.

7. *United with the church during the year* is, we suppose, intended to refer only to pupils under instruction, and not to include those merely baptized or received on probation.—D.]

* The word "Sabbath" was suggested as a substitute for "Sunday."

† Not including salaries of foreign missionaries.

‡ Or baptized non-communicants.

Protestant Missionaries in Turkey.

We admire the frankness of the New York *Freeman's Journal*, a Roman Catholic paper, in the following, which it says under the caption of "A Correction:"

"Some weeks ago we commented

on reports, sent from Washington to the New York press, concerning Protestant missionaries in Armenia. These reports represented the missionaries as encouraging the revolt against the Turkish government, and as presenting exorbitant bills of damages for property destroyed by the Turks. Weight was given to these reports by representing them as based on official information from Dr. Angell, American Minister to Turkey. Assuming the correctness of the reports, and seeing no contradiction, we made our comments.

"Concerning the crediting of these reports to our minister to Turkey, the Rev. John Lee, of Chicago, sends us the following letter, which, in answer to an inquiry, he received from the Assistant Secretary of State:

"Rev. John Lee, 57 Washington Street, Chicago, Ill.:

"*Sir:* I have to acknowledge the receipt of your letter of the 21st inst., in which you say that a prominent New York paper states that complaint was made some time ago that much of the trouble in Armenia was caused by the conduct of Protestant missionaries, and that our minister at Constantinople, in his report to the State Department giving details of the recent attack on Turkish villages by Armenian brigands, justifies the complaint. You request a copy of said report.

"In reply I have to inform you that no report of the character stated has been received from our minister to Constantinople, and the statement that you have quoted, which has been persistently current in the press, has been repeatedly denied. Respectfully yours,

"William R. Day,
"*Assistant Secretary.*

"As the author of the reports falsely attributes them to our minister, no reliance can be placed on what he says. His statement is detrimental to the character of the missionaries, and must be considered as worthless. And any remarks of ours based on those false reports are, of course, withdrawn."

Rescue Work in India.

Rev. J. O. Denning, M.A., principal of the Hardwicke Christian Boys' School, Narsinghpur, India, Dec. 22, 1897, acknowledges a donation for the support of his orphan boys, and communicates some facts of interest, which we give in substance:

"Narsinghpur is one of the four districts of the central provinces suffering worst by famine.

"Over two years ago a mother brought her three children, wanting to sell the girl of twelve years for ten rupees ($3.25), but supposing no one would take the two boys, younger, at any price, after a little talk, she gave me all three for nothing. From that time till now, two years, hundreds of people have been dying all around us; the ghastly looks of the living skeletons crying for bread; the sores and other diseases resulting from hunger; children sucking empty breasts or crying beside a dead mother; the pitiful appeals for food, which we were unable to meet, were enough to make one's hair turn gray.

"We rescued over seven hundred children, nearly all orphans, and sent them to various mission-schools. Our boys' school here soon filled up to about sixty, but having no more room, we sent others away. Last February we bought a large building here, nearly new, for about two-fifths of its cost, and put the boys in it. Last March we began relief work. A lady gave money to employ people—hungry, yet able to work. Others did likewise. For six months I had about 300 of these working people, and have 100 yet. They have greatly enlarged and improved the school buildings, and there is room now for 400 or 500 boys.

"Everyone on entering the school leaves off his heathenism and begins Christian form. Many of the older boys have really found the Savior.

Most of the boys will probably follow trades or some business, but no small per cent. will be preachers and teachers to their people. In the first English class, a sweeper-boy stands first; in the second, a Brahmin, while a Mussulman is probably first on a general average.

IV.—FIELD OF MONTHLY SURVEY.

India,* Burma,† Ceylon,‡ Hinduism,§ Woman's Work,‖ Native Agents.¶

BY DELAVAN L. PIERSON.

The Awakening of India.

More earnest believing prayer, and more absolute self-surrender and dependence upon the power and guidance of the Holy Spirit, is the great need of the Church to-day for the work both at home and abroad. The Church of Christ *has* the money and the men; what is needed is the consecration and energizing of these forces. More prayer is of greater importance than more work. India is possest of a legion of devils which can not be cast forth but by prayer and fasting. The missionaries are awakening to a realization of this, and observed December 12th last as a day of prayer for India. The fruits are already being made manifest, first in the quickening of the spiritual lives of the missionaries and of the native Christians, and second in the birth of souls into the Kingdom.

We rejoice and give thanks for the blessing already received and the *progress* already made. At the beginning of this century Protestant missions had only just been commenced in India, and were on a very small scale. In 1851 the native Christians numbered 91,100; in 1861 they had increast to 138,700; in 1871 there were 224,300; in 1881, 417,400; and in 1890 they were returned as 559,700. At the present time there are probably more than 750,000. There were very few children in mission-schools at the beginning of the century. In 1851 there were 64,000; in 1861, 76,000; in 1871, 122,400; in 1881, 187,700; in 1890, 290,700. There are now 300,000 children under Christian instruction. A writer in the *Harvest Field* summarizes the present work in India as follows:

"There are to-day nearly three-fourths of a million of Protestant Christians; half a million of children are under Christian instruction; there are also 1,000 European and Eurasian preachers, another 1,000 lady workers, 5,000 native preachers, and 10,000 native teachers at work spreading Christian truth among the people."

The growth indicated in these figures is cheering, but when we remember that in London alone there are six times as many ordained preachers of the Gospel and probably twice as many other workers as in the whole of India, the need of more laborers in this great field will be apparent.

Bishop Thoburn writes of the present *opportunities* in India, as contrasted with 40 years ago:

"It was no longer necessary to

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* See also pp. 368 (May, 1897): 517, 541 (July); 579, 591 (August); 669, 682, 687 (September); 13, 36 (January, 1898); 119, 139 (February); 197 (March); 249, 256, 260, 275 (present issue).

New Books: "India, the Horror Stricken Empire;" "Twelve Indian Statesmen," George Smith, LL.D; "Missionary Pioneers in India," John Rutherford, D.D; "Life of Valpy French," Hubert Birke; "Christian Services Among Educated Bengalese," R. P. Wilder; "Life and Travels in India," Anna Leonowen; "British India," R. W. Frazer; "Hindu Manners, Customs, and Ceremonies," Abbé du Bois.

Recent Articles: "Indian Discontent and Frontier Risings," *Quarterly Review* (October, '97); "England and the Famine in India," *Forum* (November, '97); "Bubonic Plague in India," *Chautauquan* (March).

† See also pp. 264, 270 (present issue).

New Books: "Picturesque Burma," Mrs. E. Hart.

‡ See also pp. 583 (August, 1897).

New Books: "Letters from Ceylon," Fannie Gregson.

§ See also pp. 445 (June, 1897), 579 (August).

New Books: "The Upanishads," F. M. Müller.

Recent Articles: "Early Religion of the Hindus," *Bibliotheca Sacra* (January).

‖ See also pp. 643, 669 (September, 1897); 197 (March, 1898); 249, 278 (present issue).

¶ See also pp. 264 (present issue).

go to the jungles to find inquirers. In many parts of India thousands are manifesting a practical interest in the Christian religion. Thirty years ago the great difficulty was to find converts who desired instruction. To-day enough Christian teachers can not be found to instruct the applicants for baptism. This is not the time for discouragements, but for prayer, faith, and fidelity. May God inspire His people to rise up in their spiritual might and meet the stupendous responsibilities of the present hour."

As to the *need of an awakening* Rev. G. H. Parsons cites the fact that in his own society (the C. M. S.) there was in one year an average of but two adult baptisms to every three European and native workers. And this he takes to be a fair example of the state of affairs in India. No wonder that he calls upon his brethren for more *waiting* until they be endued with power.

Rev. W. B. Boggs, D.D., of Secunderabad, indicates the following *requisites* for the awakening of the missionaries and a new outpouring of spiritual power:

1. A renewed and deepened conviction of the unfailing power of the old Gospel, and its perfect adaptation to India's need. Faith is the first requisite in the overthrow of Satan's strongholds.

2. A new evangelistic crusade. Faith without works is dead. More loving, faithful, patient devotion to the work of saving souls will not fail to be rewarded.

3. A new era of prayer. In closet communion lies the secret of Christian life and spiritual power. May God give us a new knowledge of the power of prayer!

It is always easier to recognize a mighty manifestation of God's power in the past, or to believe that it may come in the future, than it is to expect that He will do great things in the present. There is nothing too hard for God. Jesus Christ is the same yesterday and forever. All acknowledge the need, all believe in the power. Spirit-filled workers are the missing link, but they need not be missing long.

Hindu Social Reform.

The following are the resolutions past by reform Hindus at the eleventh social conference at Amraoti.* They are suggestive of much thought, showing that Christian aims and principles are being foisted on to Hinduism in many directions. Resolved:

I. That in the opinion of this conference no permanent improvement of our social arrangements is possible, without a wider spread of *female education* and the elevation of the standards at present taught in our public schools; and that the best way to attain this end is (1) the larger employment of qualified female teachers trained in special normal schools; (2) the continuation of the school education in private houses by means of home classes; and (3) the taking steps to secure a body of self-sacrificing Indian sisters, who will devote their lives to the cause—sacrificing in the manner of Christian sisters of charity and mercy.

II. The conference notices with satisfaction that in promoting the cause of *temperance*, the associations should make common cause with the temperance workers till we succeed in securing for the majority of the total abstainers the power of determining the number and locality of licensed liquor-shops in each large town, or some adaptation of the principle of local option.

V. That the conference notes with satisfaction that the reports of most of the associations furnish evidence of an earnest desire to postpone the *marriages of children* to twelve at least in the case of girls, and eighteen in the case of boys, and it recommends . . . that the consummation be postponed till at least 14 and 20 in the case of girls and boys respectively.

VI. That in the opinion of the conference the practise of men of more than 50 years of age marrying young girls below 12, is opposed to the spirit of the Shastras, and is

* Condenst from *The Bombay Guardian.*

extremely prejudicial to the interest of the community.

VII. That the experience of the last 40 years' working of the *Widow Marriage Act* of 1856 has establisht the fact that the act fails to secure to the remarrying widow the full enjoyment of her natural rights in the following respects: (1) That such widow is made to forfeit her life interest in her husband's immovable property for doing a lawful act, when such forfeiture would not have resulted if she had misconducted herself; (2) that there is a general impression that she loses proprietary right over her movables in favor of her husband's relatives; (3) in many cases she and her second husband are not only excommunicated, but their right of worship in public temples and access to public places has been denied to them; (4) in some parts of the country she is subjected to disfigurement without any freedom to her to exercise her choice. The conference is of opinion that steps should be taken by the social reform associations to adopt remedies to relax the stringency of caste usages, and to secure a reconsideration of the principles of the act with a view to remedy its defects.

VIII. The conference notes with satisfaction that in several provinces, notably in Bengal, Gujerat, and the Punjab a few attempts have been made to bring about the *fusion of sub-castes*, and the conference recommends that all castes and sub-castes who can dine together, should, as a rule, strive to promote intermarriage among their members.

IX. The conference records with satisfaction that in nearly all parts of India efforts are being made to discourage Nautch and indecent songs and obscene festivities at the Holi. This is only one department of the *purity movement*, and the conference is of opinion that a wider scope should be given and greater emphasis laid on the claims of this movement in all matters of personal, family, and public life.

X. The conference notes with satisfaction the efforts made by the Maharastra Village Education Society at Baramati, and the Prarthaua Samaj at Satara, to *educate the low castes*, and to raise their status in Hindu society, and it recommends that every effort be made to secure their education and industry so that they may attain positions which will remedy the disadvantages of their condition, and not to induce them to join other faiths.

XIV. That the conference is of opinion that the imprisonment of women in execution of decrees for the restitution of conjugal rights should be abolisht, as such coercive process is not sanctioned by any enlightened code of laws, and as the legislature has already abolisht imprisonment of women in execution of decrees for money.

XVI. That as the law at present stands, there is apparently no protection to a widow or an unmarried girl living under her guardian's protection, above 12 or below 16, who is a consenting party to an act of personal dishonor at the hands of strangers. In the opinion of the conference the consent of such a girl between 12 and 16 should, as in the case of kidnapping, be held to be inoperative to protect the man who violates her honor.

Prize Essay on India's Religion.*

The Saxon Missionary Conference, whose object is to arouse and maintain interest and intelligence at home respecting missions among the heathen, proposes, in union with the Preachers' Conference of the Lower Erzgebirge, a prize of a thousand marks ($250 or £50) for an essay in furtherance of the missionary cause in India. This essay is to have the form of a scientific dissertation of the following tenor:

"A presentation of the fundamental views of the Hindus, religious and philosophical, according to the Vedas, Upanishads, and of the Brahmanic (especially the Vedanta) philosophy, and an estimate of the same from the Christian point of view."

I. This prize has been proposed in view of three facts:

(1.) The observation that, in the intellectual struggle which has been evokt by missions in India, the cultivated Hindus are, indeed, ready to throw over the popular religion, but cling so much the

* Translated by Rev. C. C. Starbuck.

more tenaciously to "the primeval Aryan religion" contained in the Vedas, the Vedanta, and the Bhagavad Gita, and endeavor to strengthen themselves and others in the fancy that in this "primeval religion" the fundamental conceptions of Christianity are also to be found.

(2.) The assertion, continually reiterated in the journals of India, that this position of the Hindus is confirmed by the comprehensive labors of European scholars in the domain of Sanskrit literature and comparative religion.

(3.) The observation, that many tendencies of the circles in Europe and America which are estranged from Christianity, as, for instance, spiritism and theosophy, have, in some measure, allied themselves with "young India," and are endeavoring to make propaganda at home for the Brahmanic doctrines.

In view of these phenomena the prize essay must be addrest to serve a double end: *at home* to instruct educated friends of missions in the true genius of the Hindu religion, and its fundamental distinction from Christianity, as well as *abroad* to sustain the missionary in his conflict with the giant might of Hindu heathenism.

II. As respects the *contents* and *form* of the prize essay, it is meant:

(1.) To afford the proof (*a*) that this so-called "Aryan religion," neither in itself nor in its historical evolution is a homogeneous system, capable of satisfying the religious needs of a people, not to say of taking the place of Christianity. (*b*) That it is an error to assume that Christian Indologue as a body would favor a "renaissance" Brahmanism, now half dead. (*c*) That Christianity alone is, in its scheme, essence, and destiny, suited to become the world's religion.

(2.) The prize essay must rest upon a knowledge of sources and literature corresponding to the present stage of Indological inquiries, and demonstrate this adequate knowledge by citations frugally and carefully selected and illustrated on all sides.

(3.) It should limit itself to the main points of the religious view of Brahmanism, as it has especially defined itself in the Vedas, the Upanishads, and the Vedanta, and has modified itself in the Bhagavad Gita. Special presentation must be made on this basis of the following: Doctrine of God, cosmogony, man, transmigration, and, above all, redemption.

(4.) A further limitation of this wealth of material may be made by laying chief weight on the *final aims* (the practical results) of Brahmanism (especially Nirwana) against those of Christianity. There the extinction of the personality, here life eternal; there the contemptuous abandonment of the great masses, here the "seeking to save the lost," etc.

(5.) The author, however, must take great pains to throw into the light the *elements of truth* in those writings on which he founds his course of argument, and which, moreover, may render this better intelligible to Hindu readers.

(6.) It is desirable that there should be the greatest possible accommodation to the Indian manners of thought. Whether the author shall even use the form of the dialogue, such a favorite form of Hindu composition, it is for him to decide.

(7.) The *judgment* past upon the Hindu religion must be given from the positively Christian point of view, from that of faith in revelation. The counter presentation of the Christian truth will of itself be indispensable for the illustration of the labyrinthine aberrations of Hinduism.

(8.) The essay, which may be written either in German or English, should not go beyond 20 printed sheets (about the size of Oldenberg's *Religion der Veda*). Copyright is reserved to the author.

(9.) The manuscript must be easily legible, and superscribed with a motto, answering to the superscription of a sealed letter accompanying, giving the exact name of the writer, as well as of his calling and dwelling-place. It must be sent in before June 30, 1899, addrest *An den Vorstand der Sächsischen Missionskonferenz, z. H. des Missionsseniors R. Handmann, Leipzig, Arndtstrasse 22, Germany.*

(10.) The judges are: Professors Dr. Windisch and Dr. Lindner at Leipsic, and Dr. von Schroeder at Innsbruck.

Die Sächsische Missionskonferenz:

P. Dr. Kleinpaul, Vorsitzender.

Brockwitz bei Coswig, July, 1897.

V.—EDITORIAL DEPARTMENT.

The "Disciples" of Madison County.

This REVIEW aims to stand for truth and righteousness, without fear or favor, and to deal justly with all parties and questions, irrespective of creed or condition. But justice is sometimes necessarily tardy, for it takes time to secure satisfactory evidence. In our November (1897) issue certain statements appeared imputing to the Disciples of Madison County, N. C., certain beliefs and benumbing influences, which, upon further investigation, we are pleased to find are untrue. The article was written by one unconnected with any mission board, but who has a sincere and sympathetic desire for God's blessing upon the people of that district, and the information was, for the most part, gained from various residents there. Our informant,* in regard to the "Campbellites," as they were inadvertently called, is one in whose Christian character and spirit we have the utmost confidence—a confidence which is strengthened by further communication on the subject. After a careful investigation our correspondent writes:

"The terms 'Campbellite' and 'Campbellism' were used simply to make myself more clearly understood, and to distinguish them from Christians and disciples in the other churches. I now regret having used terms displeasing to these people, whom I would not willingly wound.

"Regarding this church in the Bluff district I made somewhat broad statements which were founded on hearsay rather than on personal knowledge of facts. At your request, I have gone among these people to inquire into their beliefs. I have interviewed members and adherents of this church in this district, and my inquiries have convinced me that they are earnest men, seeking to know God's Word, and to follow it.

"One with whom I talkt, said: 'There might be here and there an ignorant preacher who preaches error, but the church should not be held responsible for such teaching.'

"I was told that the church believes in three persons and one God, and that candidates for admission to the church are askt: 'Do you believe that Jesus Christ is the Son of God and your Savior?' Another told me that candidates are admitted by 'faith, repentance, confession, and baptism.' Repentance, he further stated, must be 'not from the teeth, but from the heart.' A man must also break off from evil habits, and give evidence of true repentance. 'Of course,' he said, 'we have members who are a reproach to the church. But the lives of these do not represent the teachings of the church.'

"I am glad of this investigation, as it has convinced me of the earnestness of the leaders of the church in question, and has shown to me that, as a people, they honor the Word of God. . . . I am further convinced of the loyalty of these people to the Lord Jesus Christ.

"It is, however, my honest conviction that somewhere among the people is a great failure to honor the *Spirit of God*.* They affirm their belief in the personal Holy Spirit, and say, 'Where the Bible speaks, we speak; where the Bible is silent, let a solemn hush prevail,' to which I say *Amen*. But there are great truths about which God is not 'silent' regarding the personality, character, office, and works of the Holy Spirit, which, tho they may be articles of belief, are not prominent subjects of preaching."

We have a further communication from one of the "Christians" of Madison County on the doctrinal position of the "Disciples of Christ" in that district,† and from this we make copious extracts:

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* We withhold the name of our correspondent, not by request, but according to our own judgment.

* This is, unfortunately, only too true of many other churches, even where not traceable to erroneous doctrines. It is often a failure of emphasis more than of faith.

† Henry Clay Ammons.

"(1.) Our church is known by the name 'Church of Christ,' or 'Christian Church.' We regard the nickname 'Campbellites' as an insult, because we absolutely refuse to bear any human name, ... and we claim that no mortal has any right to apply a name to God's church other than that found in the Bible.

"(2). If there is a disciple in this county who does not hold most firmly to the doctrine of the Trinity, it is unknown to me. We believe in God the Father, and in Jesus Christ, the only begotten Son of God. We believe in the Holy Spirit as that Holy Personal Spirit sent forth from God to convict, convert, and save sinners, and to dwell in all saints, to comfort and guide them unto the end.

"(3). We believe that all sinners must be regenerated by the word and Spirit of God in order that one should enter the Lord's kingdom, and that regeneration is the dividing line between the saved and unsaved. . . .

"(5). The only salvation that we ever heard of, conditioned on the Gospel, is *personal* salvation. Each person must hear the Gospel for himself, believe it for himself, repent for himself, and obey for himself, and then he can rejoice that he is personally saved in Christ. . . .

"All we ask is to have our doctrine clearly understood. . . . We are poor in this county, but, for the glorious doctrines set forth above, there is not one of us who would not go to the stake with songs if need be. Persecutions have knit us together as one man. We hate no one, we love all men who love our one Lord. We love peace—we even court it. . . . And now, brother, 'With charity for all, with malice toward none,' let us go on to finish the work in which we are engaged, to bind up all needless wounds, and to stand by every hero of our common cross, to the end that the world shall be taken for Christ, and our rightful, glorious King shall reign in all hearts."

This testimony is fully corroborated by other witnesses from whom we have not space to quote. We rejoice at this vindication of our brethren in North Carolina, and regret that we were so misinformed as to have unwillingly caused offense, and so have given currency to unjust reports.* This may serve, however, to vindicate them more thoroughly than if they had not been accused. Our one aim is glory to God, and peace among men. May the Lord more closely unite the Christians of all creeds to Himself, to the end that they may be more closely linkt together, in loyalty of heart, and labors of love.

D. L. P.

Dangerous Teaching.

With no little surprise and sorrow we have noticed, not only in the daily and secular papers, but in some of the religious weeklies the reported opinions concerning the question "Can an agnostic enter heaven?" with the *favorable* answers, not only of Dr. Lyman Abbott and Dr. Heber Newton, but of Drs. Faunce and McArthur (Baptist), Lloyd (Congregationalist), and North and Upham (Methodists), the last a professor in a Methodist Theological Seminary. The quotation of such opinions does not sanction them, but to quote without comment is to give currency to mischievous sentiments. At risk of seeming illiberal and narrow, we feel constrained to say that in our opinion such exprest views tend only to encourage infidelity and promote indifference to even the *search* after the highest truth. On subjects concerning which a Christian minister and teacher has no revelation, even if he ventures to have an *opinion*, it behooves him to be silent. It is a question whether, indeed, it is safe to form even an *opinion* where there is no Biblical basis. "Preach the preaching that I bid thee"—"preach *The Word*"—these are the Divine guides for us

* The editorial note in our February issue was printed before we received specific denials of the reports as touching Madison County, and before we had time to investigate.

in the solemn work of dealing with souls. The foremost preacher of to-day is, perhaps, Dr. Alexander Maclaren, of Manchester. If he has any private opinions that go beyond the express teaching of Holy Scripture, his sermons, reaching through a half century, have never, in a single case, betrayed them. He has dared to confine his preaching to the Scriptures, and has helpt to mold more Biblical teachers than any other living man. Beyond the clear revelation of the Word, we, as God's witnesses, can not safely go. It is possible that agnostics are often "*willingly* ignorant," and do not even care to examine into Christian truth. It has been well said that "if it is of no consequence what a man's opinions are, provided he be sincere, it is not worth while to search for truth, or when found, to embrace it." And we have no hesitation in saying that such sentiments, when not only privately held, but publicly declared, tend to knock the bottom out of all missions, both home and foreign. If men are in no danger without Christ, all missions become at best only a philanthropic and humanitarian scheme, and we feel constrained in loyalty to God to ask whether in the judgment of the great day one would prefer to stand among those who have gone beyond the Word of the Lord, or with such men as Dr. Maclaren, C. H. Spurgeon, Archibald Brown, Andrew Thomson, D.D., William Fleming Stevenson, D.D., and men of this class across the sea, and with such as Drs. R. S. Storrs, Theodore L. Cuyler, A. J. Gordon, Stephen H. Tyng, and Bishop Simpson, on this side the water. And as for foreign missions, the men who have most vigorously and nobly prosecuted them are, every one of them, men who hold by the old Bible. Witness Rev. J. Hudson Taylor, George Müller, the grand missionaries and missionary bishops of the Church Missionary Society, William Carey and Adoniram Judson, Dr. Duff and Dr. John Wilson, Griffith John, David Livingstone, Bishop Thoburn, and a host of others. If "by their fruits ye shall know them," it is a proof that the modern lax views of Scriptures and human peril are not of God, for they undermine the very basis of missions. As Dr. Ewing has said, "We cannot afford to export doubt to the foreign field." We write in no conscious intolerant spirit, but from profound conviction that those who would be loyal to God must preach not a negative but a positive Gospel. Goethe said, "Give us your *convictions;* as for *doubts*, we have enough of our own." With tenderness, but faithfulness, we would exhort our brethren not to go beyond the Word of the Lord, as the only course whereby we shall "save ourselves or them that hear us."

Our friend, A. R. Cavalier, of the Zenana Bible and Medical Mission, or Indian Female Normal School and Instruction Society, writes from London:

"Our society is the first establisht mission specially to reach the women in the zenanas, and has for upward of 40 years devoted its attention to work amongst women and girls in India." Mr. Cavalier, referring to statements, page 643 of the September REVIEW, that one-twelfth of the women in India are widows, says: "The actual number, at the last census of 1891 was 22,657,429; the proportion of widows is therefore nearly one-sixth."

The number, 8,000, for widows under ten was a typographical error, intended for 80,000; and instead of 175,000 under 14, it should have read "between 10 and 14."

The census is as follows:

Widows under 4 years of age	13,878
" between 5 and 9 years	64,040
" " 10 " 14 "	174,532
Total number under 14 is	252,450

"According to the same census

there were 38,047,354 girls under 15 years of age, and of these, including all girls' schools, both government and missionary, only 313,777 were under instruction, so that for every girl who is being educated, 99 at least are growing up without education."

At the Cambridge Conference of the Evangelical Alliance in September, Mrs. Bishop, bearing witness to the harmony of spirit and brotherly union which exist among Protestant missionaries, said: "I shall be happy to say what I have seen of the Alliance spirit among missionaries in various parts of the world. I have traveled for seven and a half years in Asia, and have visited in that time, I think, about 170 mission-stations between the eastern shores of Japan and the Sandwich Islands, and those willow-shaded streams by which the Jewish exiles wept over memories of Zion; from the snows of Siberia to the fierce glow of the Equator in the Malay Archipelago. In Central Asia, China, Persia, Asia Minor, Arabia—wherever I have met with missionaries in all these lands, I have met with the Alliance spirit, with work for the good of man, carried out in faithful obedience to the last command of our Lord, while the workers have been holding 'one Lord, one faith, one baptism, one hope of their calling,' and one hope of eternal life. I have found them meeting together for prayer and Scripture-reading in all the mission-stations, loving each other as brethren; holding their own denominational views, many of them very strongly —but these denominational views never, except in one particular case, interfering with that bond of brotherhood in which all were working for the welfare of mankind. It was instructive to see this bond of brotherhood so markt that one never knew to what church or society these devoted men and women belonged. All met together in love and harmony, seeking the same aims and loving the same Lord. This Alliance spirit, this blessed observance of the unity of the Spirit in the bond of peace, was communicated by these workers to their converts. One of the brightest features among the Christian converts, and, perhaps, especially in China, was this spirit of unity. There was no saying, 'I am of Paul,' and 'I am of Apollos;' all said, 'I am of Christ'—and they helpt each other. If they had known that I should be honored by being askt to speak at this meeting to-night, I am sure they would have sent a warm greeting to all here connected with the Alliance. I think I may well say that the missionary bond and the missionary brotherhood are two of the brightest examples of keeping that unity of the Spirit in the bond of peace which the Alliance for these fifty years has been striving to promote." Mrs. Bishop has made a donation to the society of £100 for a mission hospital at Mien-cheo, West China.

The Student Volunteer Convention, which met in Cleveland, Feb. 23–27th, was the largest and most representative ever held. Over 1,700 students gathered for prayer and conference as to ways and means of carrying the Gospel to the "regions beyond." Earnestness, waiting on God for guidance and power, calm consideration of difficulties in the field, and the need of thorough spiritual, practical, and intellectual preparation on the part of workers, the emphasis on whole-hearted consecration, and the need of beginning one's life-work at home—these and other characteristics markt the gathering and made it one of great power and promise. A report will appear in our next issue.

A British theological students' conference is to be held at Birmingham, England, April 12–16 for the purpose (1) of determining the relation of the British theological students to the student Christian movement of Britain; (2) to deepen the spiritual life in theological colleges, and (3) to stimulate missionary enthusiasm among theological students generally. Two hundred and fifty student delegates are expected, and the earnest prayers of God's people are sought to the end

that this conference may be directed throughout by God's spirit, and that the results may be manifest in spirit-filled men going forth to labor in all parts of the Lord's vineyard.

Frances E. Willard.

The death of Miss Frances E. Willard in her 60th year (born 1838), which occurred in New York, Feb. 18, is one of the most notable events of this year thus far. She was an extraordinary woman, probably unsurpast by any woman of her generation in the symmetry of her womanhood and the complete control of her really unusual powers. She is one of perhaps six women who have most influenced her generation for good, and this death strikes a chord in many lands. For ten years she has been at the head of the women's crusade against strong drink, and for this cause has sacrificed everything with rare self-abnegation. Later on she became a strenuous advocate of the movement in favor of social purity.

She was preeminent as a public speaker, and will be remembered as a model of simple, fluent, persuasive speech. Of her address in the great Free-Trade Hall, Manchester, England, a competent judge has said: "It was the finest speech I ever heard." Her style as a public speaker reminded one of Wendell Phillips. She was, first and last and always, a devoted Christian, and her death was such as fitly crowns a consecrated life. Her last words were: "How beautiful to be with God!" This is not the place for a biographical sketch. But the writer heard her years ago before a mass-meeting in the auditorium of the university at Ann Arbor, where her closing historic reference was the key to her life. She quoted Ignatius, the martyr, in the arena, facing the Numidian lion, and saying calmly: "I am grain of God; I must be ground between lions' teeth to make bread for God's people."

When our personal friend, Rev. Archibald G. Brown, so long pastor of the great East London Tabernacle, went to the Chatsworth Road Baptist church, West Croydon, his new field, he told his new flock why he had left the London tabernacle. For twenty-eight years he went to his work singing, and, as long as that continued, there was no need to stop; but then came a sense of weariness and ill-health, and he recognized that he was no longer young, and that the strain must be eased. But, after the rest, he could now say: "There is work in me yet." The Norwood deacons had said: "We have a chapel and hundreds of empty seats." "That's a great attraction, and that has brought me," concluded he, with the spirit of a true missionary.

Errata.

Page 849 (Nov., 1897) for Unitarian read Utrecht.

Page 98 (Feb., 1898) for Universalist read universities.

Donations Acknowledged.

No. 106—Indian famine sufferers.....	$1.00
" 108—Jerry McAuley Mission.....	5.00
" 109—Jerry McAuley Mission.....	29.80
" 109—Pundita Ramabai.....	30.00
" 110—Jerry McAuley Mission.....	5.00
" 111—Jerry McAuley Mission.....	30.00
" 112—Pundita Ramabai.....	15.00

Books Received.

AFRICA WAITING: or, The Problem of Africa's Evangelization. By Douglas M. Thornton. 16mo, 148 pp. Map. Student Volunteer Movement, New York. 25c.

PICTURES OF SOUTH CHINA. Rev. J. MacGowan Illustrated. 8vo, 320 pp. Religious Tract Society, London. 8*s*.

APOSTOLIC AND MODERN MISSIONS. Student Lectures at Princeton, 1895. Rev. Chalmers Martin, M.A. 12mo, 235 pp. Fleming H. Revell Co. $1.00.

WHETHER WHITE OR BLACK, A MAN. A Plea for the Civil Rights and Social Privileges for the Negro. Edith Smith Davis. Illustrated. 12mo. Fleming H. Revell Co. 75c

JAPAN AND THE JAPANESE MISSION OF CHURCH MISSIONARY SOCIETY. 12mo, 220 pp. 2*s*.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

The Prussian Church and Missions.

At the Reformation, in order to escape the domination of the priesthood, the Protestants deemed it necessary to allow to the State an inordinate share of power in the administration of the Church. In England, we know, the sovereign, tho not assuming the immediate functions of the priesthood (which European sovereigns have claimed nowhere), called himself Head of the Church, and from the time of Elizabeth on has exchanged this for the title of Supreme Governor. In Protestant Germany and in Scandinavia, the sovereign is styled *Summus Episcopus*, Supreme Bishop, and seems to trench more deeply and far more arrogantly upon the spiritual sphere than in England. The bonds of the Continental state, as we know, are very heavy anyhow. The Old Catholic movement, which promist so well at first, has languisht in Germany for nearly a generation, in part on account of the feeble power of initiative in the German laity, which, moreover, has never formed the habit of spontaneous contributions for ecclesiastical ends. Cæsar may have defended the Reformation, but he has very nearly suffocated it.

Yet the Unitas Fratrum shows what depth of spiritual energy and of self-devotion is latent in German Protestantism. So, also, do the Hermannsburg missions. The inspiring, broadening, and strengthening power which lies in missions begins also now to show itself in German Protestantism at large. Even the authorities of the establisht churches, particularly the Prussian Church, entangled as they are in the depressing influences of Cæsaropapism, begin to awake under this reviving breath.

In the January number of the *Missions-Freund*, the Rev. A. Merensky has an article entitled "Signs of the Times," in which he remarks on this encouraging fact. He observes that we hear an infinity of complaints about peoples and governments, and above all, and that often with only too good ground, over growing frivolity and ungodliness. Yet all is not dark. These are exactly opposite signs, for which we ought to thank God with all our heart. The Gospel of Christ has again become a power. It stands on the candlestick, and the time is here of which St. John writes (as in Luther's Bible): "I saw an angel flying through the midst of heaven, who had an eternal gospel to proclaim to those that sit and dwell upon earth, and to all heathen and races and languages and peoples." That man unquestionably forfeits a great part of his warranted Christian joy who does not in our days look into the results of Christian missions, which are, without doubt, the greatest and fairest object that our age has to offer and that which is most worthy of thanks. When the Kingdom of God begins to show itself at the ends of the earth we know that it is the herald of yet more glorious times, for "this Gospel of the Kingdom shall be preacht in all the world for a witness unto all nations; and then shall the end come."

Protestant missions originated in Germany, altho it was the maritime

Denmark that sent out the first German missionaries. Considering the far greater numbers and energy of the free churches in England and America, and the far greater freedom of the establisht churches, and the far more extensive commerce of these countries, and the wide colonial empire of Great Britain, it is not strange that these few missions in Germany make but a weaker show in comparison, altho, what Herr Merensky does not chance to mention — they are distinguisht for thoroughness and thought. Yet missionary interest is steadily growing in Germany, aided, tho at the same time endangered, by the feverish zeal for colonial extension.

As to contributions, Germany, which, moreover, is comparatively a poor country, stands relatively thus. In England and Scotland gifts amount to a mark (24 cents) for each Protestant. In France 55 centimes (11 cents) and in Germany 12 pfennig (3 cents). The large city congregations are peculiarly backward. In Berlin, for instance, the contributions are only 4 pfennig (1 cent) a head. If Germany were as rich as France or the two Anglo-Saxon countries, it would be different, altho, perhaps, the Celtic and Anglo-Celtic nature is more free-handed than the unmixt Teutonic.

"Another attractive sign of the times is the favor which missions have found at this year's meeting of the General Synod of the Establisht Church of Prussia. This has been shown at every opportunity of speaking for the cause. The voice of the Synod in its advocacy has been as that of one man. Forty or fifty years ago such an acknowledgment of its value would have appeared impossible."

Herr Merensky complains, with righteous displeasure, of the disturbing influence which Rome is more than ever bent on exercising wherever possible in Protestant missions, and of which we are now having so aggravated and heart-rending an example in Madagascar. To be sure, the Jesuits would behave in this way, even if Rome forbade them ever so strenuously. However, she appears comfortably to close her eyes to all their doings there. As Herr Merensky remarks, the encroachments of Rome abroad and the contumeliousness of Rome at home are closely conjoined. She seems determined that if the heathen receive the Gospel it shall not be in the brightness and simplicity of the Reformation, but under the cloud of medieval scholasticism. There is ample field for both churches, and why must she, by unscrupulous interference, remind us so irresistibly of the early Judaizers? The Synod, therefore, did well to handle the two matters together. We have not seen the Canisius encyclical, but we understand it to have past all bounds of courteous controversy. Indeed, it is reported that the Curia itself has been forced into a sort of apology for it.

The Synod has directed the following protest to be read from all pulpits of the Prussian Church, at home and abroad:

"(1). What the Pope describes as malignant poison is, in truth, the saving gospel of the free grace of God in Christ Jesus. We must never cease admonishing the Pope anew to give admission finally to this. (2). Luther, whom the Pope invidiously styles a rebel, has, in reality, only in straightforward simplicity, given the honor to God, in bidding defiance to the papal authority, founded as it was upon the traditions of men, and in opposing to it the authority of the Divine Word. (3). The secular authority has first been recognized again as an independent ordinance

of God, since the usurpt supremacy of the Pope over the civil government no longer found credence with evangelical believers. History bears witness that the dismal fire of revolutionary rebellion has found more abundant fuel and effected greater ravages in the Roman Catholic lands than among Protestant nations. (4). Against the asserted connection between the Reformation and dissoluteness of morals we appeal to the witness of God. The Reformation, by its presenting of the unadulterated Word of God has awakened the conscience, and has been, from age to age, the spring of Christian culture and morality alike for the individual, the family, and the nation. But, against all calumnies, the incarnate Son of God, our Mediator, remains our Refuge and Fortress. The field He still shall hold."

The Synod has also occupied itself with the missionary work more immediately. It had caused a report to be drawn up which turned especially on the extent of the German missions. There are 16 societies engaged in these, which have altogether some 700 missionaries in their service, of whom nearly 100 are in the German colonies. They proclaim the Gospel in some 40 languages and have translated the Bible, or parts of it, into about 30. They have gathered some 300,000 Christians from among the heathen, and almost 70,000 once heathen children go daily into German mission schools. It is a great matter of rejoicing that, as appears by the report, the income of these societies has, in ten years, increast by a million of marks. It now amounts to about 4,000,000 marks. The colonial extension of the Empire is, it is true, in part to thank for this. The various provinces, however, differ greatly in the amount of their contributions. In West Prussia, Posen, and East Prussia, these amount to two or three pfennig a head; in Westphalia and on the Rhine, to 17 pfennig (4 cents) or more.

Professor Dr. Warneck, the well-known student of missions, added valuable suggestions and warnings. Especially: "Colonial history will ever be one of the darkest and dirtiest pages of universal history. In the Kongo State these nightsides are revealed in their most hideous form. But let us, at all events, rejoice that these colonial acquisitions are a new missionary opportunity, a new missionary signal." Director Gensichen then urged a wider circulation of missionary literature.

The General Synod has not been deterred by the effusively exprest friendship of its *Summus Episcopus* for the Sultan from adopting a resolution expressing the utmost abhorrence and distress in view of the pitiless and still-continuing persecution of our Armenian brethren in Christ. It warmly commends those that are still in the lion's den to the prayers and active help and liberality of German evangelical Christians. This liberality it implores, above all, for the children of the martyrs. "We exhort all the members of our Evangelical Prussian Church to pray that those who are still under the trial may exhibit a faithful constancy, and to supplicate the King of all kings and the Lord of all hosts, that He will turn the hearts of the persecutors, and give a gracious consummation to the time of suffering."

There is, indeed, more probability of a sudden conversion of the Mohammedan murderers than of their Western accomplices and apologists.

The Synod calls attention to the imperious need of providing ample pastoral care for the Germans in East Africa, that while the Gospel is preacht to the natives, these may not be set against the Gospel by the

virtual heathenism of the Europeans. The admirable influence exerted on the natives by the flourishing South African communities of German peasants around the Hermannsburg missions gives special point to this admonition.

Hitherto German missionaries, few of whom have gone through the prescribed course for a pastorate at home, have been incapable, if compelled to return, of holding a position in the home church. The Synod, however, has past a resolution greatly modifying this restriction.

The modest, but admirable German hospitals, schools, and other evangelical establishments in the Holy Land were also commended to the effective interest of German, immediately of Prussian Protestants.

Finally, the General Synod unanimously adopted the following vote:

"The General Synod has, with thankful joy, taken account of the fact that results in the German mission-fields have, of late years, been decidedly more encouraging, and that the home contributions have also increast, and a larger measure of trained theologians also have been added to the practically trained force. Yet the Synod can not close its eyes to the fact that the increase of missionary gifts is still far from corresponding to the increasing missionary responsibilities opening before Protestant Germany. The Synod, therefore, would address to all organs of the Church a cordial and earnest entreaty to persevere in extending missionary knowledge, and in using all means to kindle a warmer love for missions, such as shall express itself in a larger liberality, that the efforts of our missionary societies may not be lamed for want of the requisite means."—*Redaction* by Rev. C. C. STARBUCK.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The Society for the Relief of Persecuted Jews has recently held a meeting at the house of Lady Louisa Ashburton, Kingsbridge.

An interesting account was given by Mrs. Tinn as to the amount and value of the work being done by the society, which is not forty years old. It was started in 1857 under the auspices of Lord Salisbury, in order to aid poor Jews returned to the land of their fathers from Russia, Rumania, and other countries, and yet utterly destitute. In order to get work for these poor refugees a plot of land known as "Abraham's Vineyard," was bought and cultivated. Solomon's quarries were again workt, and an olive-oil soap manufacture started. In this way many Jews have been helpt to gain an honest livelihood, the soap manufacture being specially prosperous.

Missionaries in Training.—On Thursday, December 23rd, a most enjoyable meeting was held at Harley House, Bow. The gathering was the last of the session, was, in fact, the breaking-up meeting before the holidays. The new principal, Rev. Silas Mead, M.A., LL.B., has evidently already establisht himself in the esteem of the students; he was received with great applause and his words of counsel listened to and appreciated, coming as they did from one so well verst in wisdom and experience.

The Rev. J. Douglas, M.A., of Brixton, now for the third year assisting in the work at Harley House—spoke a few words on the right equipment for the faithful missionary; dwelling mainly on the value of the study of the Word of God—a library in itself—a study which, if properly undertaken, would make the missionary a Divine messenger to the heathen.

Mr. Crosby Brown, B.A., the resident art tutor, did not publicly address the meeting. Reference was made, however, to his great helpfulness in the work by most of the speakers.

The Rev. G. D. Hooper of Luton, who during the two years previous to Mr. Mead's appointment, had been theological tutor, added counsel mingled with dry humor respecting the course of study for the future at Harley.

Throughout the evening songs and recitations varied the proceedings.

The special feature of the evening was the introduction of the foreign students by Mr. F. Z. Hodge, who with true humor characterized each foreigner as he introduced him. Palestine, Armenia, Korea, and France were all represented, and ably represented, by students now residing at Harley House, thankful for this land of Christian freedom, and the privileges enjoyed here.

Dr. Harry Guinness was unable to be present at this most pleasant evening with the students, as he was then working in Peru, organizing the new branch of missionary work there.

One could not but feel thankful, as one left the college after the meeting was concluded, that such a college exists, where men of all nations may gather together with one object, namely (after special training), the fulfilment of our Lord's great command, to go and preach the Gospel to every creature.

The Christian Endeavor Society, in connection with Moss Side Baptist Church, Manchester, has decided to support its own missionary in China, Mr. Charles Fairclough.

The ordination meeting was held in the last week of December, and the charge of the missionary given by the Rev. F. B. Meyer of Christ Church, London. Addresses were given by Mr. C. T. Studd, Mr. W. B. Sloan, and Rev. Arnold Streuli, the pastor.

The London City Mission held their annual meeting at Exeter Hall, as usual on New Year's Day. Between four and five hundred workers were gathered under the presidency of Rev. Robert Dawson, one of the secretaries of the mission.

The meeting was stimulating and energizing, and the toilers were helpt by Rev. J. Campbell Morgan's address on "The compassion of Jesus for the perishing multitudes." The workers were urged to manifest a Christlike compassion in their work among the sunken and degraded, and while hating the sin, to love the sinner.

THE KINGDOM.

—Revelation xiv. 6. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

—Referring to the fact that in all churches the Ten Commandments are frequently heard, the *Church Missionary Intelligencer* suggests that in missionary meetings ten commandments from the New Testament be read, the people being invited to make after each the response, "Lord, have mercy upon us, and incline our hearts to keep this law." The following are mentioned as suitable for this purpose: Matt. v. 16; Matt. vi. 19, 20, 33; Matt. vii. 1; John xiii. 34; John v. 39; John iv. 35; Matt. ix. 36, 37; 1 Cor. xi. 23–25; Matt. xxviii. 19, 20. The *Intelligencer* adds that one advantage of the adoption of this plan, which has been successfully

tried, is that it puts foreign missions on the right ground; it teaches the people to confess that they have been guilty of failure, and to pray for grace to amend; and it shows that the real Christian has no option as to whether or not he will take part in the evangelization of the world. —*Church At Home and Abroad.*

—The experience of George Müller in regard to "Answered Prayer," is related in the *Sunday Magazine.* The whole of the money invested in the building of his orphanages, amounting to £115,000, was obtained thus. For sixty-two years he has never askt man for a penny, while he has received for the carrying on of his work £1,400,000. Further, he has been enabled to send £257,000 to his missionary brethren. His method has been invariably to go on praying till the answer has come. In a recent address to a Y. M. C. A. meeting, in his ninety-third year, he said that he took up his orphan work especially with the object of giving a visible demonstration to the whole world and to the Church of God of what prayer could do. The whole world is familiar with the result. —*London Christian.*

—On an Alaskan steamer the passengers were proving that an Indian could not be civilized. So Dr. Hill, of Portland, called up a graduate of Marietta and Lane, a native Alaskan with bronze skin and black hair, who told the story of what the Gospel had done for his people. Skepticism was impossible on deck after that demonstration. —*North and West.*

—"A Hindu trader in Kherwara market once askt Pema, 'What medicine do you put on your face to make it shine so?' Pema answered, 'I don't put anything on.' 'No; but what *do* you put on?' 'Nothing. I don't put anything on.' 'Yes, you do. All you Christians do; I have seen it in Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay.' Pema laughed, and his happy face shone the more as he said, 'Yes, I'll tell you the medicine; it is happiness of heart.' 'The external appearance of our people,' said Bishop Caldwell (Tinnevelly) 'is so much more respectable than that of their heathen neighbors; they are so much cleaner and brighter looking.'"—*Church Missionary Gleaner.*

—In suggesting what would be proportionate giving for various benevolent objects, the *Mission Field,* of the Reformed (Dutch) Church, indicates the following amounts on a basis of 10 per cent. on each $1,000 of income: Local church, $50; foreign missions, $13.50; home missions, $9.00; church erection, $6.75; ministerial relief, $4.50; widows' fund, $2.25; publication, $2.25; and miscellaneous, $5.00.

—Rev. John McNeil is back in London girding at the Pharisees. "It is nothing to give one-tenth when there are nine-tenths lying snugly behind. Call such a man a pillar of the church! He is a caterpillar." A good many church treasurers would be glad to have a few such caterpillars in their congregation, all the same.—*North and West.*

—A whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and the whole world for my parish. —*Augustine.*

—We shall be glad to see the Parliament of Religions of the Paris World's Fair in 1900 justify its being; but it is at least not easy to see how it can serve any real good. It avowedly seeks "in default of doctrinal unity, the fraternal unity of all men only as being religious,

and to raise above the differences of sects the principles in which they are all united." But all people are religious; but what can the parliament promote that is held in common between the fetish worshiper of India and the Protestant? Men believe in God, indeed, but there is nothing in that unless the conception of God in each case bears some show of approachment. The Jews and the Samaritans had a good deal in common, as the Christians and Mohammedans have. But will any one tell us what work in common Christians and Mohammedans can do?—*Christian Work*,

—Rev. William Ashmore names these "three mistakes to be avoided in China," but all missionaries in all countries will do well to take note and give good heed: (1) Building their meeting-houses for them; (2) paying the salaries of their pastors for them; (3) educating their children for them.

—Worse and worse. There seems to be no doubt that Hermann Warszawiak drew from an Edinburgh bank $20,000, which had been deposited for use in building his New York "Christ's Synagogue," and declines to give any account of it, tho one has been demanded.

WOMEN'S WORK.

—The following figures presented at the union missionary meeting in New York by the chairman of the literature committee, show: That the number of members represented by the churches of 22 women's boards is 7,324,924; the number who are members of the missionary organizations of these churches is 611,237, or about 1 in 12; the number in the missionary organizations subscribing to missionary periodicals is 191,565, or about 1 in 3; of 30 boards, 26 publish a missionary periodical, and 4 are represented by columns in church papers; of 26 boards, 11 issue a children's periodical, and 2 have a department for children in the senior organ; about 9,000,000 of pages in leaflets and tracts are issued each year, besides books and pamphlets; of 30 women's boards, 14 pay all expenses, sometimes with a surplus, 10 are subsidized, and 6 are in debt; in 30 boards, 23 find interest in missionary literature increasing.

—To Queen Victoria has recently been sent a memorial signed by 336,350 women of the realm, not a few of them of noble blood, setting forth the fact that since her reign began 800 convents have been establisht in England, with 20,000 women now in them, but with no sort of supervision except from Rome, and praying that the government will take speedy measures to inspect their condition, management, etc.

—The British Syrian Mission Schools and Bible Work Society at its 37th anniversary reported 29 schools in Beirut, Tyre, Damascus, etc., with 3,312 pupils, of whom 1,245 are Greeks, 315 are Moslems, 441 Roman Catholics, 399 Druses, and 133 Maronites, Syrians, etc. The number of European and native teachers is 91.

YOUNG PEOPLE.

—The Chicago *Inter-Ocean* is probably unique among large daily papers in the fact that it employs an experienced reporter, who devotes all his time and thought to the interests of young people's religious societies, giving generous space to his work. This reporter, Mr. Oscar E. Roecker, puts into his writing much vigor and skill.

—Miss Carrie A. Holbrook, secretary of the Minnesota Christian Endeavor Union, mentions a so-

ciety in an Episcopal school which is phenomenal in its realization of the interdenominational and international ideas. It is made up of 50 members, among whom are Scotch, Norwegian, Swede, Dane, Austrian, Swiss, English, German, Polander, and American. The following denominations are reported: Presbyterian, Baptist, Methodist, Episcopal, Church of Christ, Roman Catholic, Lutheran, and Congregational. There might be a reminder of Babel in the meetings, but on the whole they must savor far more of Pentecost.

—Rev. William Carey, of Dháká, East Bengal, India, the great grandson of the famous missionary, writes to the *Christian Endeavor World* of a special visit to Calcutta, and a tour through Assam, which were fruitful of results for the Endeavor movement in which he is so greatly interested. "A fine opening has been found for Christian Endeavor among the Hindu girls in our mission day-schools. We have 3 societies among them in Dháká, and 3 more in Calcutta. My Assam trip was very encouraging. In one place 70 of the hill Christians (Khasis) signed the pledge at one meeting on a cold, rainy morning."

—The Endeavor society in the Cook county *poorhouse*, Dunning, Ill., has just celebrated its fourth birthday. It receives hardly any help from outside in carrying on its meetings. It is now in the pastoral charge of the Moody Institute, having been transferred from the Chicago Commons.

—The largest Junior Endeavor society in the New York City Union is at Five Points House of Industry. It numbers 200.

MEDICAL MISSIONS.

—*Medical Missions at Home and Abroad*, for January, gives a complete list of medical missionaries holding British degrees or diplomas. They number 251, an increase of 11 since last year. India has 76, China 69, and Africa 36. The Church Missionary Society leads with 44, the Scottish Free Church has 29, the London Society has 24.

—Womankind is represented in the foreign field by 116 medical missionaries, who are scattered far and wide through 11 countries: in China, 44; India, 41; Japan, 6; Africa, Persia, Burma, and Ceylon, 4 each; Borneo, 3, etc.

—Americans in London, as a lasting memento of the Jubilee, raised £5,000 and endowed in perpetuity a bed in each of the 5 principal hospitals of London, for the use of Americans primarily, but when not needed for these they can be used for others.

—Hindus of the Madura district have subscribed about $13,000 for a hospital, which has been given, nearly completed and free of cost, to the American Board, with distinct consent to have the Gospel preacht in its waiting-room every day. This hospital, called the third handsomest building in the city, may be contrasted with the great Madura temple to Siva, adorned with the finest sculptures of South India, and built 450 years ago, at a cost of $4,000,000.

—The Church Missionary Society has in its hospitals 1,030 beds, and to support each of these £5 are required annually in China, and £10 elsewhere.

UNITED STATES.

—If one is inclined to marvel and wax indignant over the situation in New York City, it will be well to remember that of the population 1,250,000 are foreign born, or with their children, 2,500,000, that is, two-thirds of all. The Germans, children included, number 700,000, which is more than any German

city contains, save Berlin; the Irish, 850,000, tho Dublin has not half so many; 170,000 English; 105,000 Russians; 100,000 Italians, 50,000 Scotch, etc.

—Chicago, eminent for so many things, good and bad, may properly be termed the Seminary City, since it holds 4 schools of the prophets, and Moody Bible Training Institution besides. In these are 865 theological students, distributed as follows: Garrett Biblical Institute (M. E.) has 150 students. Of these only 50 are college graduates; 20 are in the Scandinavian department. The Chicago Theological Seminary (Congregational) has 165. Of these, 130 are college graduates; 45 are in the Scandinavian department. McCormick (Presbyterian) has 150, all college graduates. The University of Chicago (Baptist) has 329 in the divinity department. Of these, 227 are college graduates, and 55 are in the Scandinavian department.

—Princeton Seminary in all has sent 208 men to the foreign field, located as follows: India, 48; China, 41; Japan, 20; Africa, 17; Brazil, 13; Siam, 12; Persia, 8; Hawaii, 7; Mexico and Chile, each 6; Syria, 5; Colombia and West Indies, each 4; Ceylon, Korea, and New Hebrides, each 2; and Burma, Afghanistan, and Formosa, 1 each. There are now in the seminary about 35 proposing to devote themselves to the foreign field.

—During the last ten years the Brooklyn Union Missionary and Training Institute has sent 62 to the foreign field. The number in attendance averages from 40 to 50.

—The number of Indian church members in the United States is 28,663.

—The Baptist Missionary Union is able to give this splendid account of itself: (1) Since 1819, when the first baptism took place, some 300,000 souls have been saved through the instrumentality of this society; (2) to-day there are over 200,000 "living monuments of God's mercy" who have been brought to the Savior through the same agency; (3) each year, on an average, about 12,000 are baptized by the missionaries; (4) 475 American missionaries, men and women, are now fighting the powers of darkness; (5) about 3,000 native preachers and other workers are cooperating with them; (6) during the last four years, even in the face of accumulating debt and diminisht resources, there have been nearly 50,000 additional converts; (7) the Union is working in 22 different countries, namely: Burma, Assam, India, Siam, China, Japan, Africa, Sweden, Norway, Germany, Austria, Hungary, Russia, Finland, Poland, Denmark, France, Spain, Bulgaria, Rumania, Belgium, and Switzerland.

—The distribution of the missions of the Presbyterian Church and its force are as follows:

	Missionaries.	*Native Helpers.*	*Churches.*	*Communicants.*
Africa	33	50	8	1,267
China	185	511	72	7,990
India	141	334	28	3,093
Japan	58	100	35	5,269
Korea	33	30	10	530
Persia	60	276	29	2,404
Siam and Laos	63	92	24	2,496
Mexico	23	104	42	2,191
Cen. and S America.	63	79	52	1,854
Syria	39	215	28	2,247
Chinese in U. S.	10	11	3	303
Totals	708	1,802	331	30,644

—The Evangelical Lutheran Church (General Council) has one mission field in the Madras Presidency, India, in which are 7 missionaries with their wives, 1 native pastor, and enough of other toilers to make a total force of 160. The principal stations number 7, schools have been establisht in 113 villages with 2,719 pupils, and preaching is

sustained in 191 villages. The communicants are 2,002, and native Christian (adherents) 5,036, an increase of the latter of 552 in two years, and of school children 826.

EUROPE.

Great Britain.—An immense confraternity has been formed in France and England to pray and work for the conversion of England to the R. C. faith, and complete submission to the pope. This is all right; it is a better way of trying to conquer England then by sending "invincible armadas" against her. But the effort to convert England into dependence upon an Italian priest for religious and moral guidance is a very fruitless enterprise. The popes could not hold the English or the Scotch in their harness when they had them fairly well tied up; much less can they recall a free people into bondage to the ways and devices of the dark ages.

—Well does the New York *Times* say of the position Great Britain has taken in China with regard to free trade: She is the champion of civilization and humanity. She is the champion of democracy and progress against the reactionary autocracies of Europe. She deserves the support of all mankind, and especially does she deserve the support of the United States.

—Gratifying progress seems to be made by a movement initiated by the Calvinistic Methodists to raise a fund of £10,000 toward helping to make up the loss caused by the recent earthquake in India. The Rev. Josiah Thomas, the secretary of the foreign missionary society, has received information as to the extent of the destruction in the Khassia and Jaintia Hill, and in Sylhet, and it amounts to 207,124 rupees, or at least £12,000.

—In the St. Thomas Church choir, at Ryde, Isle of Wight, a lady of eighty-five years of age is leader of the choir, of which she has been a member for seventy-eight years. She walks to and from the church (from the almshouse, where she is one of the inmates) to the services regularly.

—*The Evangelical Churchman* (Toronto) for Jan. 27, has a fine portrait of Eugene Stock, editorial secretary of the Church Missionary Society, and an article which tells of his gifts and work. These words are well justified by the patent facts in the case: "He has raised the C. M. S. publications to be easily the first in the world. He has done more. He has managed to create an ever-growing circle of people who read them. Missionary reports and papers are no longer dull and uninteresting. They claim and secure attention."

The Continent. — The French Catholics seem to be alarmed over the number of priests who are inscribing their names at the Faculty of Protestant Theology in Paris, and a leading French paper says that such a desertion from the Catholic ranks has never been witnest as at the present time.

—The French Lutherans have formed themselves into a society for helping the Norwegian Lutheran Mission in Madagascar.

—It is said that the Italian Government has on foot the founding of a public library at Florence for the purpose of collecting all the books *which have been banned by the Vatican*. There will be no special expense connected with the publication of the catalogue, as existing copies of the *Index Expurgatorius* are accessible and can be procured at a reasonable price. Expurgated truth will be thus given public recognition, preservation,

and circulation. A free state thus offsets an intolerant church.

—The late Baron de Hirsch gave away during his life, or devised, nearly $22,000,000; for Jewish colonization, $10,000,000; for the Jews in the United States, $5,000,000; for their education in Galicia, $5,000,000, etc. What wealthy Christian has done better?

ASIA.

India.—Bishop Thoburn believes it a fact that tens of thousands of poor people can be found in India to-day who are willing to embrace the Christian religion if teachers can be found who, in the language of the inquirers themselves, can "show them how to be Christians."

—In the Wesleyan *Work and Workers* the question is discust of why there is often such an unsatisfactory state of feeling between the races in India. The writer admits that color prejudices may have something to do with it, and also the imperiousness begotten by the position of the rulers; but he ascribes it largely to the moral defects of even the best educated natives, which make it difficult to work with them, and also to the social entanglements by which the natives are beset, and which cause them often to live a double life hardly compatible with honesty.

—Christian missionaries are always glad to have prayer offered in their behalf. It may interest them and stimulate their flagging zeal and declining energies to learn what their Bramho Somaj brethren are asking. We find this prayer in the *World and the New Dispensation:* "Cause Thy light, Almighty God, to shine on all Christian missionaries working in this land. Do Thou revive, we earnestly beseech Thee, their declining zeal and energies, and increase their spirituality and devotion. Unlike the noble band of apostles, martyrs, and saints that have preceded them, they are, at least most of them, dull preachers of dogmas that bring neither light nor life to our nation. O Lord, if they have come to benefit us, may their lives show more earnestness, self-denial, and prayerfulness. Make them worthy of Christ and acceptable to the people among whom they labor by imbuing their hearts largely with that simplicity of faith, sweetness of devotion, and lowliness of asceticism without which preaching is sure to be ineffectual. Lord, teach them to be humble and poor, and turn more to the spirit than to empty forms, so that they may prove truly helpful in leading our countrymen to purity of life and godliness."—*Indian Witness.*

—How strange! During the appalling calamities which have recently befallen India from plague and famine, almost the entire amount of financial assistance has come from Christian Britain and America, and next to none from the thousands of wealthy Hindus and Mohammedans.

—R. Chandra Chandra, a caste Hindu, was converted to Christ in the Duff College, and baptized by the late Rev. Dr. Mackay. He past into the Bengal medical service, and distinguisht himself both as a regimental surgeon and a medical professor. When on furlough, Surgeon-Major R. Chandra Chandra married the late sister of the present Lord Chancellor, Earl Halsbury. On her death, and his return to India, Dr. Chandra Chandra made a will, under which, after providing for his Hindu brother and sister and three sister's sons, and for a small hospital in memory of his wife, he bequeathed £500 to our foreign missions, and a capital Chandra fund of Rs. 3,750 (say £235), the interest to go to our Calcut-

ta Bengali Church's Sustentation Fund, to the mission, and to the girls' school. The will was declared informal by the court, and the whole past to the nearest Hindu heirs. They have most generously resolved to carry out their Christian brother's intentions, and have paid over the amounts left for our missionary purposes.—*Free Church Monthly.*

—Among the 1,000 temples in Brindaban there is one built by two rich bankers of Mathra at a cost of $2,250,000. The food of the idols costs $15,000 yearly, and other expenses amount to $12,500. The managers of the temples were determined that no Christian place of worship should ever be built there. They kept out the Mohammedan mosque during the 800 years of Mussulman rule. Six years ago the Methodist Church began work in Brindaban, and now the presiding elder of Agra District, Dr. J. E. Scott, of which it is a part, has 15 appointments.

—A member of the Bareilly M. E. District Conference writes thus to the *Indian Witness:* "We have 242 members, of whom about 180 are paid workers. We have 20 circuits, 112 sub-circuits, with a sub-pastor and pastor-teacher for each of 1,222 villages in which Christians live, 1,088 baptisms this year, with 1,924 under special instruction for baptism, 3,786 full members, 5,652 probationers, 4,335 Christian children; giving a Christian community of 13,773. Number of leaders, 688; Christian pupils in day-schools, 2,026; pupils of all ages in Sunday-schools, 7,152."

—When Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that to try "to educate a woman in India was as vain as to attempt to *scale a wall five hundred feet high.*"

—Hindu widow remarriages are increasing in number. One of the latest recently took place at Haidarabad, Scinde, under the auspices of the Arya Samaj there. The bride, Valli Bai, was aged about 22 years. She is the head mistress in the Thatta Vernacular Girls' School. The bridegroom was Lala Dewan Chand, a Punjabi employed in the storekeeper's office, N. W. Railway at Kotri. The parents of the bride are living, and it is with their consent that the marriage was contracted. The ceremony was performed according to Vedic rites.

—John R. Mott visited a college in Ceylon where he found a band of students so poor that 16 of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developt now into a church. We are going to send him to another island this year." They also said they had instructed their cook that every tenth handful of rice should be laid aside that they might sell it in order to have Christ preacht a little more widely.

China.—It is stated that from the Peking Government strict orders have been issued to each of the governors of the eighteen provinces to open in the capital city schools of Western learning. Of course, for teachers resort must be had to the missionaries and their Christian pupils.

—Rev. W. B. Hamilton writes thus vigorously in the *Independent:* "China at present is like a sitting hen. She has sat and sat so long, and in her sitting has so misman-

aged, that most of her eggs have become addled. Attempt to move her and she ruffles her feathers, futilely pecks at the intruder, and at times cackles incontinently. Poke a stick at her, in appearance like a gun, and away she runs in temporary fright, in her awkward haste perhaps breaking one or two of her ill-smelling eggs. Sitting hens are sometimes cured by breaking up their nests. To accomplish this, external force must be applied. This process China is now undergoing. Under foreign influence antiquated methods in war and diplomacy, in commerce, industry, and education are being abandoned. But China's corrupt government still remains untoucht. How long will the imperious powers of the West continue to have their patience thus abused? Already the temptation is strong to wring the old hen's neck and gather to feast upon her toothsome body. But will our symbolic hen lend herself to neat dissection? This is the Chinese puzzle of the day. In China carving is often performed with a meat-cleaver. Whack! whack! whack! down comes the blade, and backbone and legs, breast and wing are served up in one shattered, shapeless mass. Such carving, however, is very distracting to an order-loving world. Undeniably, China does present some lines of cleavage."

—Miss Anna Pruitt gives this account of a Chinese funeral: "The old lady across the street has just died. Her sons are rich, and think their money can buy happiness for their mother's soul. They burn make-believe money, and say that it turns into real gold and silver for her to use. I can't tell you all the things they have burned for her. There was a paper horse for her to ride, tho the old lady never even trusted herself on a donkey here; there was a cart with a mule to pull it; paper servants to do all sorts of work, paper houses, flowers, tables, chairs, a pig, and even an image of her pet cat. These all were sent up in smoke, and supposed to go to her wherever she is. Several bowls of real food that she liked best were burned too. Ugly paper lions were burned to guard her door and keep thieves away, for the Chinese have no treasures in heaven where thieves can not break through and steal. At her grave two huge paper giants were burned—one black and the other white. Their faces were terribly fierce, and they were expected to drive evil spirits away."

—Rev. J. A. Silsby gives these figures as to the number of Christians in China, which he estimates at 80,000 communicants, and 20,000 applicants for baptism in addition. He finds them scattered through all the 18 provinces, Fukien leading with 17,000 communicants, Kwangtung following with 12,700; Shangtung, 12,000; Chehkiang, 9,000; Manchuria, 7,200; Chili, 7,000; etc., down to Honan, 300; Hunan, 100; Yunnan, 60; and Kwangsi but 20.

—Dr. Baldwin in a letter to the New York *Advocate* describes the new M. E. church at Peking. It is the largest church edifice in the empire, having comfortable seats for 1,300 people, and it is possible to accommodate an audience of 2,000. At night the church is lighted by 40 electric lights arranged in a circle around the center of an audience room. The electric plant in the Methodist University building near by furnishes the lighting power. The church was built in accordance with architectural plans from the United States. Bishop Joyce dedicated the building a few weeks ago. Mandarins of high rank were officially deputed by the Tsung-li Yamen, or Board of Foreign Af-

fairs, to attend the service, who listened with close attention to the Methodist bishop's earnest sermon, in which he held up Jesus Christ as the only Savior of sinful men.

—Bishop Joyce tells of an exhilarating Methodist lovefeast at Hinghua, in which 228 natives, as many women as men, and 11 foreigners testified for Christ *in fifty minutes*. In that conference are 40 members and 60 local preachers, whose whole time and energies are given to the work, at a cost of only $3,500, and of which the people raise about half. That is, the average cost is but $35.

—Dr. C. R. Hager, of Hongkong, has charge of 10 stations with 9 schools and 226 pupils, treated 1,046 patients last year, made 98 visits to the sick, pulled 124 teeth, performed 53 operations in minor surgery, baptized 131, and received 122 adults to the church; and all at the expenditure of $590. The South China Mission received only $850 to sustain 11 chapels, 11 day-schools, and a training school.

AFRICA.

—The United Presbyterians have in Asyut, Egypt, a college and a girls' school, and the two institutions seem to be enjoying abundant success under the management of Rev. J. A. Alexander and Miss Jessie Hogg. There were about 590 students enrolled in the college during the past year, and about 240 in the girls' school. These numbers are quite in excess of the reasonable capacity of the institutions, and the students are simply crowded in the study and sleeping-rooms. It is, indeed, fortunate that the excellent climate of Egypt allows the students to do a considerable part of their studying out of doors, or it could never be done, with the present insufficient accommodations.

—At the Rhenish missionary station of Omupanda, in German Southwest Africa, 13 converts have lately been baptized, the firstfruits of four years of preparatory work. In Great Namaland considerable desire after the Word of God is apparent now that more peaceful times have come round. At Keetmannshoop a new church has been built at a cost of £10,000, and another is about to be built at Bethanien. The total number of baptized converts in German Southwest Africa now reaches 9,370.—*Allgemeine Missionszeitschrift.*

—The churches of the Rhenish Missionary Society in Cape Colony numbered 14,335 souls, according to the last annual report. It is an important point that these congregations themselves pay the whole cost for the maintenance of their churches and schools, and in 1894 they even paid 4,300 marks as a voluntary offering to missions. In Natal also the work is making decided progress. The number of native Christians has increast in a striking manner during the last seven years. In 1888 there were 5,000 baptized adults, last year there were 15,000.

—Says the *Mission Field* (Society for the Propagation of the Gospel) under the heading of "A Zulu Student:" Gregory Mpiwa Ngcobo, a Zulu, baptized at Isandhlwana, is a student at St. Augustine's College, Canterbury. He is the first Zulu who ever past the Universities' preliminary examination of candidates for holy orders. At that examination an average of one-third of the candidates are rejected. Ngcobo not only past, but did well in Latin, Greek, and elementary Hebrew. The examiners were very much pleased with him. He is going back to work in his own country under the Bishop of Zululand. There is, indeed, good hope for the native

church when it can have such men of the Zulu race for its clergy.

—M. Julla has been successful in preventing a war which was about to break out between the Barotsi and the Mashikulumbue. The king and chiefs being present at a service, M. Julla exhorted them to renounce this iniquitous enterprise. They were astonisht at his boldness, and some of the chiefs were furious; but in a few days they all agreed to give up the war. This is the first time that the Barotsi have renounced a war for which they had already made all the preparations.—*Journal des Missions Evangéliques.*

—A remarkable story of enterprise, illustrating the rapid opening of Africa, comes from Bulawayo, the capital of Matabeleland. In April of 1896 the first rail of the new line north of Mafeking was laid, and on October 19 the first engine entered Bulawayo, completing the construction of 500 miles of railway in 400 working days. This haste in construction was occasioned by the ravages of the rinderpest, which had rendered the transportation of goods in South Africa almost impossible. We can have little conception of the immense losses caused by this cattle disease. It is estimated that in the district over which the Christian chieftain Khama rules, 750,000 cattle have died. *The Christian Express*, of Lovedale, estimates this loss as amounting to $7,500,000, which, comparing the condition of the people in South Africa with that of the people in Great Britain, would be like taking $750,000,000 from British savings.—*Missionary Herald.*

—Mr. John R. Mott reports that last summer he met an old friend in England, just home on a furlough from his work in Uganda, who said: "Five years ago we had 400 baptisms; four years ago we had 800; three years ago we had 1,600; two years ago we had 3,400, and the past year nearly 7,000."

—A missionary in Uganda tells us that once converted the people are anxious to evangelize their fellow-countrymen, and that one out of every 5 communicants has gone to proclaim the Word of God to the heathen. The natives are not encouraged to adopt European habits, as the missionaries believe in the formation of a strong native church.

ISLANDS OF THE SEA.

—At the beginning of the century the population of Java was 3,500,000. In 1826, it was 5,500,000. In 1850, 9,500,000. In 1865, 14,000,000. In 1890, 24,000,000. It is 600 miles long, and from 60 to 120 miles wide. Borneo and New Guinea are much larger, but, nevertheless, have populations of only 800,000 and 600,000. The difference is the Dutch system of colonization in Java. There are about 13,000 Christians in the island, and the Bible is printed in Javanese.

—General Galliéni, the French resident in Madagascar, has demanded for the current expenses of the present year an additional sum of no less than £760,000, so that the total expenditure for 1897 will amount to £1,220,000. It is calculated that in future the yearly outlay will be at least £720,000. Most of the unforeseen cost has been incurred, not by reproductive works, but by military expeditions, and by what was otherwise necessary for insuring the pacification of the island. France, therefore, has not yet made much of its new conquest.

M. Delord, who has been appointed by the Paris Missionary Society, after conference with the representatives of the L. M. S., to two large districts in Imerina, writes thus of his charge: "From the material, as well as the spirit-

ual point of view, it is a 'despoiled heritage' which has fallen to me, and, some exceptions apart, I only meet with ruins. The schools are disorganized ; about 50 have only a nominal existence, not having been able as yet to find any teachers. The churches, in many cases, have no reality to answer to the name ; the flocks, more heathen than Christian, having only just come out of the forest to which they had fled, are in such a state that one feels that everything has to be done or to be redone."—*Journal des Missions Evangéliques.*

—In the three districts which formerly belonged to Mr. Pearse, Mr. Johnson, and Mr. Huckett, more than 1,000 children and 1,200 grown-up persons have come back to us. At Fianarantsoa I am told that more than 300 children have left the Catholic church and begun again to attend the Protestant service, after having remained several months without appearing anywhere. The Malagasy judge, of whom I wrote to you, has come back. This movement will grow, I hope, when I have a church. And I am happy to tell you that I shall have one in about ten days, from what Commandant Claret tells me." —*Ibid.*

—From the Betafo district of the Norwegian Missionary Society in Madagascar, Pastor Engh writes: "Capt. Durand (the French official) keeps his word faithfully, and the greatest civil and religious freedom is allowed within the bounds of law. People can be Protestants, Catholics, or heathens, just as they like, without any influence being used by the authorities in one direction or another.—*Norsk Missionstidende.*

—The annual report of the Australasian Wesleyan Mission Society, just publisht, shows that this society numbers now as regular attendants on public worship, on the island of Samoa, 6,192 persons; Fiji, 96,421; New Guinea, 9,318; New Britain, 8,812, making a total of 120,743. The first missionaries were sent to New Britain only 20 years ago, and the New Guinea mission was establisht only 6 years ago. 21 European missionaries, 73 native ministers, 1,250 native teachers, and 2,778 day-school teachers are employed in these fields. Of the native agents 3,763 are Fijians. The total cost of the work is about $50,000, about half of which is borne by the natives.

—The following are the latest statistics of the Fiji district :

Churches and preaching places	1,293
European or Australian ministers	11
Fijian ministers	67
Catechists and teachers	3,756
Local preachers	2,051
Class leaders	4,521
Native members	30,794
" " on trial	4,291
Catechumens	11,081
Sunday-school teachers	2,631
" " scholars	33,590
Day scholars	35,141
Attendants on public worship	96,421

—Rarotonga, the South Sea island, which John Williams first visited, has a most interesting article devoted to it in the December *Chronicle* of the London Missionary Society. It has a population of over 2,000, and has been a Christian island for more than seventy years. Each village (there are 5 of them) has a church, school-house, and manse of its own. The people maintain their own pastors, and make an annual contribution to the London Society. They have stone houses, with chairs and tables ; they use buggies, and have a *bicycle club;* they have a local parliament, in which all the islands of the group are represented.

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